

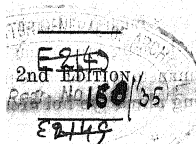


# The Ethical Conceptions of the Gatha

BY

**JATINDRA MOHON CHATTERJEE, M. A.**

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## A RIK FROM THE GATHA.

## Devanagari.

यस्ता दएवैंग् अपरो मध्यांस् वा  
तरे मांस्ता योई ईम् तरे मन्यन्ता  
अन्यैंग् अङ्गात् ये होई अरेम्-मन्याता  
सबोष्यन्तो दैंग् पतोइस् स्पेन्ता दएता  
उर्वयो वराता पता वा मद्दा अहुरा

—Gatha, 45-11.

**Avestic.**

[illegible]

—Gatha, 45-11.

English ( Roman ).

Yastá daeveng aparo mashyansca  
Tare mansta voi im tare-manyanta  
Anyeng ahmat ye hoi arem manyata  
Sayoshyanto deng-patois spenta daena  
Urvatho barata pata va Mazda Ahura.

—Gatha, 45-11.

Devas and other men, who  
 Denied Him and still deny,  
 Other than us, who acknowledge Him  
 Loving, wise and pure, Ahura Mazda,  
 Even their friend philosopher and  
 guide art Thou.  
 —Gatha, 45-11.

—Gatha, 45-11.

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DEDICATION.

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In the Holy Names of the Two Prophets.

-(1) Sri Krisna Govinda

and

(2) Guru Govinda Sinha.

Who combined the cults of Ramachandra and  
Zarathushtra (1) in Principle and (2) in Life.

ॐ

तम् उ ष्टुहि यः सु-इष्टुः सुधन्वा,  
यो विश्वस्य क्षयति भेषजस्य ।  
यश्वा महे सौमनसाय रुद्रम्,  
नमोभिर् देवम् असुरं दुवस्य ॥

—Rigveda, 5-42-11.

Praise Him, who is the Divine Administrator, and  
who is the Lord of all solace. For supreme beatitude,  
worship **Rudra**. Serve with Obeisance, Him, who is  
*both a Deva and an Asura.*

## INTRODUCTION

By Dr. Bhagavan Das.

---

A fortunate accident introduced me to this fine work. I happened to read in The Modern Review for September 1933, a review of Sri Jatindra Mohan Chatterjee's edition of The Gatha of Zarathushtra, with the text in Brahmi (Nagari) script, prose order in Sanskrit, translation in English, and notes on important words in Sanskrit and English, and also a translation by Sri A. N. Bilimoria in Gujarati." I had never had a chance of reading any of the Gathas in the original, though I had three or four times heard some chanted by learned Parsi friends. Here was a chance, with the text in Nagari script. I sent off a request at once to the Cherag Press, Navsari, for a copy. I received not only a copy of The Gatha, but also a copy of The Ethical conception of the Gatha by Sri J. M. Chatterjee, as a free gift, through the generous kindness of Sri Bilimoria. A most agreeable gift it proved. The Gatha I studied from time to time, finding the Sanskrit version and the learned notes, interpreting the zend words by the application of Panini's rules, as illuminating as astonishing. The other book also I read through, slowly but completely, despite pre-occupations and increasing enfeeblement by age. I found every page interesting. I also gained much information which was entirely new to me, as regards the relationship between Zoroastrianism and Islam and which the author has gathered through extensive reading on the subject, and improved with his own criticisms, suggestions, and inferences. He has performed excellently the work of showing how Zoroastrianism, branching

off from Vedism, acts as a bridge between that and Islam. In *Isis unveiled*, Vol. 11, Madam H. P. Blavatsky performed the same work with regard to the influence of Zoroastrianism on Judaism and Christianity, and the relation between it and the dead Chaldean and phoenician Religions.

It seems to me that this aspect of the living Zoroastrian religion, as a bridge between Vedism and Islam, has a very great practical value at the present time in India. The author has demonstrated this aspect with a great wealth of learning, in Zend, Sanskrit, Pali, Persian, and in modern western literature; and the manner in which he has done it, makes it a pleasure to walk with him in the high ways and by ways of that learning.

Seeing that the book was printed for "private circulation" only, and feeling that the very interesting and practically helpful information contained in it was such as ought to be made available to the general public,, I suggested to the author that a new edition should be brought out for the use of the public; also that the features common to the three religions might be thrown into clearer and stronger relief, with a view to promote mutual understanding, realisation of common features in the faiths, and harmony between the followers of all; for I am a very great believer in the Universality of Truth and therefore in the essential unity of all religions.

I am very glad that the author has decided to bring out a new and revised edition. I am sure the book will bring as much pleasure and information to many others as it has done to me.

BHAGAVAN DAS.

BENARES, 16-9-1934.

## PREFACE.

ॐ मझ्झिमाओ सखारे मइरिस्तो.

A preface offers to explain the purpose of the book. It gives to the reader an idea of what he can hope to find. The reader is thereby placed in a position to judge whether he would profit by going through the book. To the busy modern man therefore, the preface has almost come to be a necessity.

The significance of every fact varies according to the point of view from which it is looked at. Thus a mere list of contents cannot be the substitute for the preface. For it is the preface alone that *pre-faces* the author i. e., points out his face or the angle of his vision.

The point of view adopted in this book is that Hinduism and Parsi-ism are the convex and the concave of the same curve. Mazda-Yasna and Vishnu-Yajna are the two eyes of the Aryan Culture,—no one of them being more important than the other, and both of them being equally useful to the whole. So that whether one is a Hindu or a Parsi, he ought to be equally respectful to the scriptures of both the branches. Their business is to sub-serve and not sub-verse each other—to supplement and not to supplant.

The number of substantive Religions current in the world is seven. Four of them grew amongst the Aryans, viz., Hinduism, Parsi-ism, Buddhism; and Jinism and three amongst the Semites, viz., Judaism, Christianity and Islam.

There are plenty of books on Hinduism or Buddhism, Christianity or Islam. But tracts on Parsi-ism, Jinism and Judaism are comparatively rare. I have come across many friends—and some of them are graduates—who did not seem to know even the name of the Holy Prophet Zarathushtra, not to speak of his message.

Thus the attempt to speak a few words about the Religion preached by the First Prophet of the Aryan race, may not be considered redundant.

The only question is about my competency to do so. I would not make a bad case worse by trying to show that I did not rush in where angels fear to tread. My apology however, is this; I have chosen to rush in, only because the angels seemed to wait too long.

I did not come across any book which points out that Zarathushtra is as much a Prophet of the Vedic Religion as Ramachandra, and as much a Reformer of the Vedic Society, as Gautama Buddha. All that Atharvan Zarathushtra did, was to emphasise the Ahura-worship—the sama Asura-worship as is inculcated in the Rigveda. That the Rigveda enjoins Asura-worship (which Zarathushtra undertook to popularise) may be read by anybody who runs, if he looks up the 55th hymn of the third book of the Rigveda. The burden of this song, which is repeated in all the 22 stanzas of the hymn, may aptly form the creed and watch-word of Hindu-Parsi unity.

महद् देवानाम् असुरत्वम् एकम्.

“In all the gods, there is only one divinity.”

It is to be noted that the word used here to express the idea of divinity is not देवत्व, but असुरत्व. So that the term 'Asura' used to be, at least as honourable as the term 'Deva', and Deva-cult (देवयान) and Asura-cult (असुर-यान or पितृयान) would seem to have stood on a par.

As a matter of fact Zarathushtra stands nearer to the Vedic religion than Gautama Buddha does. For while Buddhism has sometimes been suspected of atheism, Parsi-ism, (equally with Hinduism) is nothing, if not theistic (आस्तिक). Only, the one prefers the an-iconic form of worship (निराकारोपासना), and the other prefers the iconic (साकारोपासना). So that the difference between a Hindu and a Parsi was not greater, than what we now find, between a Sanatanist and an Arya-Samajist.

Yet no good scholar thought of presenting the matter in this light. Had anybody done so, I would have been spared the derision for the ridiculous attempts of a dwarf. A really good scholar would have succeeded in proving (1) that Spenta and Angra Manyu, is the Iranian nomenclature of Sattwa and Tamas Guna, (2) that the Amesha Spentas represent only a different classification of the षट्-सम्पत्ति (3) that the name Avesta (a variant of Upastha) means nothing but the Veda—as noted by Panini (1-3-25), and (4) that the book Avesta itself represents the Bhargava section of the Atharva Veda (more properly called the अथर्ववेद by the Gopatha Brahmana) while the Angirasa section only is current in India; so that the Bhrigus and the Angirases of the Vedic literature,



really mean the Iranians and the Indians respectively. But such a scholar—is yet to be.

Association and Contrast are the two legs of knowledge. We know a new thing by its similarity with, and difference from, other known things. It is on this account that I have compared Mazda-Yasna with Hinduism and Islam, as often as I could. These two religions are more familiar, and a comparison with them is likely to lead to a clear conception of Zarathushtra's cult.

It is however, not merely because of their greater familiarity, that these two religions have been brought into comparison. It is with Hinduism and Islam that the relation of Parsi-ism is most intimate. I do not say so historically, from the fact that Iran, which originally appertained to the Vedic Religion has now become Islamic, (so that Mazda-Yasna may be said to be connected with Hinduism in birth, and with Islam in death). I speak of the root principles. Herein Parsi-ism is as much dissimilar from Hinduism as it is similar to Islam. Image-worship, caste-system, tolerance, and asceticism, are as much patent in the one, as iconoclasm, democracy, militancy and enterprise, are evident in the other two.

As a matter of fact according to the great Dutch savant Dozy, it is the similarity with Mazda-Yasna, that made the acceptance of Islam in Iran so easy.\*

When, however, I speak of Mazda-Yasna, I speak of the Religion of the Gatha, rather than that of the

\* Claud Field—Persian Literature, p. 33.

rest of the Avesta. None has stated more pointedly than Bishop Moulton [in his four books (1) The Teaching of Zarathushtra (2) The Treasure of the Magi (3) Early Religious Poetry of Persia and (4) Early Zoroastrianism] the difference that there is between the Religion of the Gatha and the Religion of the Later Avesta. To identify the two, is to ignore the fact that Zarathushtra was a prophet, the Earliest Reformer of the Aryan race, and that his professed object was, to reform the aberrations that had grown up around the worship of the only God, Mazda. (Gatha, 23-3).

Like Kapila, Zarathushtra tries to solve the riddles of Ontology, by his principles of Spenta and Angra Manyu. Like Gautama, Zarathushtra makes Rectitude the gate-way to Religion. Like that of Ramachandra, the central fact of Zarathushtra's life, is complete surrender to the will of God. But the Prophet (Avatara) with whom, the rebellious, militant, iconoclastic gospel of Zarath-Ushtra Spitama (white) agrees the most, is Zamad-Agni\* Sukra (white). So much so, that one feels tempted to identify the two and say, that this leader of the Asura worshippers must have flourished amongst the Parsis (or Parsus as named by Panini 5-3-117) and that is why he has been called परशु-राम.

In any case, the Gatha is the cream of the Avesta. If the Gatha is read, the other portions of the Avesta

\* Zarath=burning, Zamad=consuming, Ushtra=light (cf. Usha) Agni=Fire (ज=to wear, जम=to eat) + श्वर. — One who out-shines Fire.

may be dispensed with. If the Gatha is neglected, the other portions would not avail.

The Religion of the Gatha is Bhakti Yoga based on Karma Yoga. Westerners would understand this more readily if we say that it combines the Ethics of the Hebrew Prophets with the Devotion of Jesus Christ (and the strength of Islam).

Ethics is no ethics if it contains merely precepts and not principles. To show that the Categories of Ethics have been dealt with in the Gatha, under the name of Amesha Spenta (Holy Laws), has been the attempt of this book.

The root and fruit of Ethics, its basis and its implication, is the existence of two Selves in man—the Lower Self and the Higher Self, as is clearly laid down in the Gatha (Gatha 43-3).

It is thus that by coming in contact with Mazda—Yasna, Islam was transformed into Sufism, and learnt to think of the vision of God, in the Higher Self. Sufism added on to Islam, the spirit of toleration and serenity, from the Ethics and the Metaphysics respectively, of Mazda Yasna. Sufism thus gave to Islam, a new lease of life, by making it fit for adoption by the nations, which stood on a level of culture, higher than that of the Arabs. Thus Sufism is the purest part of Islam; and in so far as Ghazzali is the second Prophet of Islam, the Muslim can ill afford to neglect the Gatha.

Thus apart from its value to the Zarathustrian, the importance of the Gatha, both to the Hindu and the

Musalman, as forming the bond that may link them together, is not negligible.

The Gatha is the cream of the Bhargava Veda—the Veda that agrees with Islam to such an extent, that the Koran may be said to be an amplification of it. May the Hindu and the Musalman be united in the name of Mazda.

One word of explanation for the criticism of Islam, which might sometimes appear harsh. It is intended for those only, whose Islam makes them anti-humanitarians—those, who refuse to appreciate the excellence of the Gita, simply because it has been taught by a non-Arab. It means to tell them that there are holes in every one's garment, and the vilification of another's religion must cease, even as a matter of policy, if not as a matter of principle. Bitterness is induced by bitterness and contumely by contumely. Those who teach the lesson of aggression, should appreciate, rather than resent, a similar spirit in others. As for those greater men, whose Islam does not teach them to hate the ancestral heritage, I crave their pardon if my remarks offend any of them. I yield to nobody in my appreciation of the leading idea of Islam, which seeks to transgress the bounds of territorial patriotism, and lays the foundation of Nationalism, on the only basis which can abide, viz., Religion.\* [There can be no meaning in setting up limits to Nationalism, by means

\* "His Nationality matters little, for the Musalman has only one country—Islam. He does not die for his country, but for his faith. He is neither a Turk, nor an Egyptian, nor an Arab; he is simply a Believer."

—Andre Servier—Islam and the Psychology of Musalman, p. 207

of artificial geographical boundaries]. Only, there should be in it, room for every variety of culture, if Islam intends the Brotherhood of Man, as against the Brotherhood of Musalmans only. The system that stands in the way of the appreciation of the loftiness of Gautama Buddha, stands self-condemned. To those who have risen above the narrowness of the Wahabis, and valued Islam as an important step towards the establishment of the Brotherhood of Man, I offer my sincerest apology. They may be pleased to pardon the failing, remembering the lines of Hafiz—

हाफिज आर खसम खता

गुफ्त ना गिरेम बर उ ।

ओ गर बा हक गुफ्त जदल

वा सुखन-ए हक ना कुनेम ॥

“Hafiz, if the detractor has spoken falsely, one need not be ruffled, and if he has spoken the truth, one should not take it amiss.”

Apart from the fact that the author is ill-equipped for the task that he took upon himself, he had to put forth the best of his time, energy and attention in the discharge of his duties as a servant in the employ of the Government; it was rather a strenuous work that he had to do at the time, when the book was in preparation. As a cosequence there have been some mistakes and inaccuracies, of which the author became aware, but could do no better than helplessly look on. Of course the majority of the mistakes is due to the only cause—ignorance. The essays were published in the *Cherag*, as they were written. There was no

opportunity of revising the work as a whole. That accounts for the repetitions and disproportionate treatment.

I do not know how much of the book I can claim to be my own. It is solely due to the encouragement of Mr. Bilimoria that the book was written. It is entirely due to his enterprise and perseverance that the work has seen the light of day. Only Mazda knows what his struggle and sacrifice have been. The book has been published through the charity of some generous Parsi gentlemen. To each and all of them I am indebted for their practical help. But to none am I more indebted than to that learned historian Mr. Desai who made the appeal on behalf of the book. The eager enthusiasm of Mobed Karanjia has also been a source of strength to me.

I cannot however pass over this occasion, without expressing my grateful reverence to the memory of that great Nationalist, Lokamanya Bala Gangadhar Tilak, the Sankaracharya of modern India, whose epoch-making work, the Gita Rahasya directed my attention to the Pancha-Ratra sect and its founder Rishi Narayana (of the Santi Parva) as being identical with Mazda-Yasna and its founder Atharvan Zarathushtra.

The difficulties of publishing a book in Gujrat, for a Bengali Hindu, to whom Zend and Persian scripts are difficult to read, and Nagari script difficult to write (as the voluminous errata would testify) and who can express his ideas in English with difficulty, who has

little time to revise what he writes, and (being in a mofussil town) has practically no access to any book of reference, may be taken into consideration by the kind reader.

One might feel tempted to ask what good was expected from an enterprise taken up under so many handicaps.

I presume to give the reply in the words of Hafiz,

हाफिज़ बा खुद ना पोषिद,  
इन खिरका-ए मय-आलुद ।  
अय शेख-ए पाक दामन;  
माआज़ुर दार मा-रा ॥

"Hafiz would not have put on this wine-polluted khirka, if he could help. Oh Shekh, clad in pure garment that you are, be pleased to excuse my failing."

ॐ तत् सत्.

Jatindra Mohon Chatterji.

Jessore, Bengal.

25-9-2475 Gautamabda

10-1-1932 Christian Era.

## Preface to the Second Edition.

---

I do not know if the second edition of the book would get the same reception from the public, as the first edition did, from an indulgent circle of friends. I have tried in this book, to show the mutual relation of of the five sects of the Arya Tantra viz. (1) Hindu-ism (2) Parsi-ism (3) Sikh-ism (4) Buddh-ism and (5) Jin-ism. I have also tried to point out the contrast between the Arya Tantra on the one hand, and the Semitic Religions [ viz. (1) Judaism (2) Christianity and (3) Islam ] on the other.

No one comes to Religious Studies without some pre-conceived ideas,\* and if I have erred, the generous reader would kindly remember the dictum of Sayana “न हि निन्दा निन्दितुं प्रवर्तते, इतरच्च प्रशंसितुम्”——Reproach is never resorted to for its own sake, the underlying purpose is to praise another. I do not love less the Semitic Cultures—they make life worth living, for many a member of the human race—but I love the Aryan Culture more.

I have been fortunate to secure the blessings of a noble man like Dr. Bhagavan Das, who has to his credit, a whole life spent in deep religious study. That is a covetable reward and a strong encouragement.

---

\* Farquhar—The Religious Literature of India—Editorial Preface.



From the essays published in the Cherag, two new Chapters have been added to the book. These are calculated to throw some light on the genesis of Sufism, which is the special contribution of Iran to the world of Religion.

I am thankful to Mr. M. J. Karani for this venture of his, and to Mr. B. B. Vyas for kindly going through the proof-sheets.

May the example of Sri Guru Govinda Sinha, who was never slow to fight sin, but ever ready to embrace the sinner, be the law of our Church.

JATINDRA MOHAN CHATTERJEE.

23-12-34.

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## Errata English.

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Page	Line	For	Read
137	1	Non-discript	Non-descript
140	14	as community	as a community
165	25	Jasus	Jesus
209	16	so as to be hated	so low as to be hated
253	26	pleasue	pleasure
366	5	protection	perfection
405	30	caremony	ceremony
407	19	point	points
409	29	Parasu Roma	Parasu Rama
410	5	or our lips	on our lips
493	18	lands	lends
406	8	Grihasta	Garhasta
447	10	Phivomena	phenomena
449	16	loving	living
458	4	one of the three paths	one or the other of the three paths
493	17	lands	lends
525	23	Idea	Ideal
473	17	let	lot
19	9	Univeral	Universal
28	10	that it	that is
74	5	belive	believe
89	20	add	and
102	23	fortunality	fortunately
109	16	both of pleasure	
		and pain	omit
108	14	atonic	atomic
110	4	Mobility	as Mobility



Page	Line	For	Read
117	7	quetus	quietus
121	14	the man	that the man
165	15	to have possibility	to have proceeded by the land route, there was a possibility
175	17	best	west
176	14	propht	prophet
182	24	Each to	Each of
192	9	Ushtahati	Ushtabati
196	12	is again	is again and again

### Errata Sanskrit.

Page.	Line.	For	Read
1	4	यी तोइ	या तोइ
152	19	वय्यो	वय्यो
211	16	तमी	तमो
398	6	यासांस् वै	यासांस्
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113	15	यजदा	मजदा
276	7	युद्धा	युद्धा

## A Note on The "Gāthā or The Hymns of Atharvan Zarathushtra."

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MR. J. M. CHATTERJI, M. A.

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### 1. *The Gāthā is the cream of the Iranian Veda.*

The Upastha (Avesta) consists of four books—(1) the Yasna (यस्न), (2) the Yasht (यश्त), (3) the Vispered (विश्पेरेद्) and (4) the Vendidad (वेन्दिदाद्).

The Yasna is more ancient and more authoritative than the other portions of the Avesta, just as the Mantra portion of the Veda, is more authoritative than the Brāhmaṇa portion.

The Yasna is divided into 72 chapters (this is said to be in conformity with the 72 threads in the Holy Cord of the Parsis or the Kusti).

17 chapters (out of 72), viz. chapters 28-34, 43-51 and chapter 53 (7 plus 9 plus 1=17) are known as Gāthā. Seven other chapters (with an additional 8th), viz. chapters 35-42 are known as Prose-Gāthā (called haftan-hati or seven chapters by the Parsis).

These chapters (17+8=25) are considered to be the older portion of the Yasna. The rest of the Yasna has therefore, been called by the European scholars as the younger Yasna.

Thus the Gāthā portion is the oldest portion of the Avestan literature, and it is considered to be the most precious portion.

The chapters of the Gāthā in verse, are older than the 8 chapters of prose Gāthā. The 17 chapters are collected in 5 groups according to the metre, called ( i ) Ahunavati ( गायत्री ), ( ii ) Ustavati ( त्रिष्टुप् ), ( iii ) Spenta manyu ( पंक्ति ), ( iv ) Vahu Kshatra ( उष्णिक् ), and ( v ) Vahista Ishti ( आर्या ), Vide ( i ) Haug—" Essays on the sacred Writings, Language and Literature of Parsis. ", ( ii ) Moulton—" Early Religious Poetry of Persia."

2. *The Gāthā is the Gitā of Parsis.*

In chapter 57, verse 8, of the Yasna, we find the following words, "यो पौयों गाथाओ प्रथावयत् याओ पञ्च स्पितामहे  
अषावनो जंरथुस्त्रहे."

One who formerly recited the Gāthās—those five that are of Holy Spitama Zarathushtra.

Thus the Gāthā is considered to be the message of Zarathushtra himself as the Gitā is said to be the message of Sri Krishna.

And being the prophet's own message, it is the holiest portion of the Avesta.\*

3. *The Gāthā represents a typical phase of religious cult.*

Mazda has no form—He was not represented by any images. Thus the Gāthā is the earliest scripture of निराकार उपासना. ( An-iconic worship ).

As such Mazda-Yasna may be said to be the precursor of Sikhism, Arya Samaj, Brahma Samaj and

\* Pour-i-Davoud—Gatha (Introduction).

the various other sects of Aryan religion that discard the use of symbols in worship.

( The point has been developed on pp. 2-4 and p. 52 of the Bengali Pamphlet रामचंद्र ओ जयसुख ).

Vide Moulton—"Treasure of the Magi."

4. *The Gāthā is at the root of all that is noble in the Semitic Religions.*

Christianity and Islam are the offshoots of Judaism, and derive their rudimental points from Judaism. These are the three current Semitic Religions.

Before the Jews came in contact with the Parsis, (1) they were polytheists, (2) they were idolators, (3) they did not believe in an after-life, (4) they did not believe in a Saviour.

The Jews came in contact with the Parsis in the 6th Century B. C., in the Court of Nebuchadnezzar, learnt all these points from the Parsis, and reformed their religion accordingly.

The three Semitic Religions are thus indebted to the Gāthā, for the very fundamentals of Religion.

( The point is dealt with in pp. of the Ethical Conception of the Gāthā ).

Vide (1) Macdonell—"Lectures on Comparative Religion." (2) Casartelli—"Philosophy of the Mazda Yasnian Religion."

5. *The Gāthā is the basis of Sufism.*

Sufism is the longing of the Lower Self for the Higher. The existence of two Selves—the Higher and the Lower—is thus the postulate of Sufism.

Koran nowhere speaks of the Higher Self.† The Gāthā enunciates the two Selves in the clearest terms.

In the land of Zarathushtra, and by the son of a Zarathustrian (viz. Iman Ghazzali), original Islam was metamorphosed into Sufism.\*

(The point is delineated on p. 507 of the "Ethical Conception of the Gāthā and p. 36 of रामचन्द्र ओ जराथुस्त्र).

To the world at large, the importance of the "Gāthā," as the main spring of one of its great religions, is supreme.

But to the Aryans in particular, as representing the other phase of the devotional cult (viz. Non-Idolatry in worship) the importance of the Gāthā is absolute.

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† Lammens—Islam, p. 112.

\* Zwemer—Al Ghazzali (A Muslim seeker after God).

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## Ethical Conceptions of the Gatha:

Vohu Manah or प्रज्ञा-योग :

( The Conscience. )

या तोइ अषा या अषाइ गेउश् तसा व्रओत् ।

इषेन्ति मा ता तोइ वोहु मनघ्हा ॥

Gatha, 46—9.



he lofty moral tone of the Gatha compels the reverence of the friends and the foes alike.

Jackson has stated that “the sacred books of but few people, contain so clear a grasp of Right and Wrong, and so ethical a conception of Duty, as the Zarathustrian scripture. Few creeds inculcate more strongly. than that of Persia, the need for purity of body and soul.”

*Jackson Zoroastrian Studies. p 4.*

And Casartelli had found, that “the Mazda-Yasnian Religion can justly boast of having the soundest, the highest, and the most reasonable system of Ethics.”

*Philosophy of the Mazda-Yasnian Religion. p. 145.*



Macdonell analyses the cause of this pre-eminence, "This is the *only* Religion in which the work of man is a condition of the victory of God over evil. Hence the Religion of Zarathustra, is in a unique sense the Religion of Morality."

*Macdonell—Comparative Religion. p. 51.*

Bishop Moulton is enthusiastic in his appreciation of the Gatha.

"Others before him had dreamed of a paradise, a very earthly Paradise indeed. He was the earliest thinker to make it ethical. He saw no houris and no wine cups in his abode of Bliss. He looked for a new heaven and a new earth wherein dwelleth Righteousness."

*Moulton—Early Religious Poetry of Persia. p. 23.*

But when in the creed of the Arabian Prophet—"La Ilaha Il Allah"—Nothing is adorable except God—we find only an echo of the Gathic line.

मझ्दाओ सखारे मझरीस्तो—गाथा २९-४.

'Mozda alone is the Adorable.\*'

We are forcefully reminded that "imitation is the best of admirations."

Nor need this be said to be a rash conclusion. For not only do outsiders like Dozy hold that 'Muhammad

\* The Sanskrit equivalent would be मझ्दाः सङ्कल्पः स्मरिष्टः (Mazda alone is most to-be-remembered) सङ्कल्पः = सङ्कल्पः = once for all-only. स्मर्यते इति स्मरः। उत्तमः स्मरः = स्मरिष्टः। It comes from the *Passive* of स्मृ i. e. from 'to be remembered' and not from "to remember"; one who is remembered and not one who remembers.

did not know that he had borrowed many Zoroastrian ideas; he believed that their source was Jewish and was unaware that the Koran was, so to speak, a second edition of the Avesta."—*Persian Literature* by Claud Field, p. 33.

But even an enthusiastic champion of the Moslem Faith, like the Imam of the London ( Woking ) Mosque, in recommending the acceptance of Muhammad makes the appeal in the holy name of Lord Zarathushtra.

"If you accept Zoroaster you must accept Muhammad. The latter brought again the wisdom which had become lost after the departure of the former."—*Islam and Zoroastrianism*, by Khwaja Kamr-uddin p. 38. 1st edition ( 1925 ).

It will therefore be worth our while to take up the matter and try to have a peep into the ethical system of the Gatha. We may thereby, perchance, be able to appreciate the greatness of the earliest prophet of the Aryan race, who, as even an unfriendly critique like professor Browne admits, has "profoundly influenced all the great Religions of the world." (*Literary History of Persia* vol. i. p. 102 ).

To begin with, we will do well to remember that the connection between Ethics and Religion is intimate and essential, so much so that the layman is often unconscious of there being any distinction at all and does not know whether in carrying out injunction like "speak the truth " he is following a religious, or a moral precept.

A distinction has sometimes been attempted to be made as follows. Man's duties are broadly divided into two classes viz. (1) those that concern his relations with other fellow men, and (2) those that guide his relations with God. It has been stated that the first is the province of Ethics, while the second is the domain of Religion.

The hollowness of such a distinction becomes apparent as soon as one is confronted with a religion like Buddhism.

Whether Dharamraja Gautama positively denied the existence of God, as some allege, or whether he liked to maintain an attitude of indifference to the question, as others hold, there can be no doubt, (as the Milinda Panho amply testifies,) that he did not intend that the question of the rectitude of conduct, should be based on and mixed up with the existence of God.

We have here, the instance of a Religion based on Righteousness alone, and doing away with God.

Do away with God, a Religion possibly can, but it can hardly do away with Ethics. Ethics is concerned with a systematic investigation about the End of Life. And every religion, in as much as it prefers a certain course of conduct to others, presupposes some theory about the End of Life, however crude that theory may be.

Not to speak of religion, life itself,—the very fact of existence,—presupposes some such theory, and however puerile or unreasonable his theory may be, every man has got it.

For how a man likes to live, or even when he wishes to die, there is involved a choice, an act of preference, and there is thus at the background, a reason for the preference. This presupposes a standard, or a theory about the End of Life, in reference to which the choice is made, and which gives the value to the choice.

It may be that the theory is only hazy and nebulous, it may be that the man is not even aware of having any such theory, but all the same the theory is there, as otherwise there could not have been any act of choice at all.

This fact has got an importance quite its own, in the matter of a comparative study of Religions.

For in purely Theological matters, there is little scope for evaluation. There might be more or less of a cataloguing, such as "the Moslems observe the Sabbath on Friday, the Jews on Saturday, and the Christians on Sunday."\* But no reason can be given as to why a sabbath on Friday is to be preferred to one on Sunday.

In Ethical matters however the situation is quite different. It does not require any occult powers to find out that a religion which asks its followers to turn the left cheek when the right one is smitten, is nobler in its conceptions than one that enjoins "An eye for an eye, a tooth for a tooth.†" A prophet who holds, that the acceptance of a creed is of more consequence than

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\* Gangaprasad—Fountain head of Religions. p. 11.

† This Semitic vindictiveness is quite distinct from the vindication of justice preached by Dharmaraj Zarathushtra. In the latter the good of the culprit also, is the aim.

formation of character, certainly stands lower than the prophet to whom purity of the soul is the motive power. It is thus, by the value of the Ethical theory at its background, that the worth of Religion is to be appraised.

A larger following is not the true index of the greater worth of a religion. For that may be due to diverse causes. On the other hand the number is often a contra-indication, for the lower the Ideal, the greater is the possibility of its finding favour with the mob.

It need be made clear at the very outset that the *Gatha* (like the sister Scriptures, the *Gita* and *Dhammapada*) is preeminently occupied with Ethical problems, so that it might as properly be called a Manual of Ethics, as a Text-Book of Theology.

It starts with the idea of "oughtness" which is at the very beginning of all Ethical enquiries.

आचरेनाओ वीचिथहा नरेम् नरेम् खल्याइ तनुए.

—Gatha, 30-2.

Let every body, for his own self find out what he *ought*.

वीचिथ is the same word as Sanskrit उचित—the *ought*. It may be noted that Sanskrit उचित is derived from the root वच् which shows a closer connection with वीचिथ. वच्+कित्त्वं=उचित.\* But as वच् ordinarily means 'to say' and उचित is associated more with doing, I think that this वच् is only a representative of Zend वदच्. The

\* Panini—Unadi-636. (रुचि—वचि Etc.)

importance of the conception will be better realised when we find Mackenzie remarking as follows:—

“It is one of the very few advantages, from a philosophical point of view, which the English language possesses over the German, that we have the two words ‘shall’ and ‘ought’ where they have only ‘sollen’, which corresponds rather more closely to shall than to ought.”—*Ethics* p. 168.

Nor is the cognate idea of ‘good’ and ‘bad’ wanting in the *Gatha*.

It has been said that the standard of moral judgment is two-fold. “Corresponding to the conception of the standard as a Law, we speak of conduct as ‘Right’ or ‘Wrong’; and corresponding to the conception of the standard as an End, there are such terms as “good” and ‘bad’.

—Muirhead’s *Elements of Ethics*, p. 66.

Thus closely connected with the word वीचिय (right) we have such terms as दाय (good) and अदाय (bad) as in

ह्यत् दायेण् वीचयथा अदायस्त्वा. —*Gatha*, 9-15.

“That thou shouldst consider the good and the bad.”

ये वीचिनओत् दायेम्चा अदायेम्चा. —*Gatha*, 46-17.

“One who duly judges what is good and what is bad.”

It must not be forgotten that दाय is the same word as हित. हित is derived in Sanskrit from the root धा, from which root the word विधि (Law) also is derived. So that हित is only an irregular form of धात or दात.

Bentham's *Utilitarianism* has been translated by the celebrated Bankim Chandra Chatterjee as हितवाद Hitavada. The word दत्त also is calculated to represent the same idea.

The Ethical attitude is illustrated in the prayer

सीषा नाओ अषा पथो, वंघहेउश् खएतुम् मनंघहो.

—Gatha, 34-12.

“Teach us the path of Righteousness which is the own sphere of conscience.”

And what can be more fervent than the appeal—

अषा कत् त्वा देरेसानी, मनस्त्वा वेहु वएदेम्नेो.

—Gatha, 28-5.

“Asha, when shall I see thee and understand what conscience is.”

Now and again and at every turn we come across such terms as Angra Manyu and Spenta Manyu, Vohu Mano and Vahishto Mano, Armaiti and Taramaiti, Asha and Druj—terms which are pregnant with Ethical thoughts and which represent the view-point of this great seer in the criticism and interpretation of life. And as these problems confront the human soul, in every age and every walk of life, the importance of the solutions cannot be over-stated.

We propose to take up to-day one of such terms viz., Vohu-Mano and try to find out the sense in which it has been used in the *Gatha*.

Ethics, is concerned with the rectitude of conduct and the very first question that comes up to one's mind is, which conduct is right and why?

It is useless to recapitulate here, how preliminary replies to this question, have all pointed unto External Laws—Laws of the king or Laws of the priest—as the standard that determines the rectitude or otherwise of conduct.

But it did not take long to find out that such laws often clashed with each other and that more often than not “Old order changeth yielding place to new.” Thoughtful people began to search for a firmer principle and a truer guide, and thought that one such was found in the Inner Law of Conscience.

Even a book like the *Manu Samhita*, which is considered to be the store-house of ceremonial laws only, does not fail to notice the superiority of the Inward Law of Conscience and we find in it, the beautiful Sloka—

यमो वैवस्वतो देवः यस् तवैष हृदि स्थितः ।

तेन चेद् अविवाद् यस् ते मा गंगा मा कुरुन् गमः ॥

“If you are at peace with the effulgent divine Controller who dwells in your heart, there is no necessity for you to go to the Ganges or to Kurukshetra.”

प्रज्ञा or Conscience (which in the Vedic days was called धी) is here held up as the Highest Principle in the Economy of Life, and as Bishop Butler puts it—

“Had it strength, as it had right, had it power as it had manifest authority, it would have absolutely governed the world.”

Kant was no less eloquent over the importance of Conscience.



"Two things fill the mind with ever new and increasing admiration and awe, the oftener and the more steadily we reflect on them: *the starry heavens above and the moral law within.*"

This प्रज्ञा is known in the Gatha by the name of वेहु मनस्, rather a happy terminology, inasmuch as it sets at rest the controversy as to whether conscience is a separate faculty\* or the highest expression of the Mind, which is an organic whole. The very nomenclature points to the acceptance of the organic unity of the mind.

It is thus that Vohu Manas has been said to be the source of Righteousness.

या दाजो अवा वंदहेउज् मायाजो मनंघहे.

—Gatha, 43-2.

Which would evolve Rectitude, the fruition of conscience.

Without knowing this meaning of वेहु मनस् as conscience, we can hardly hope to understand why the holy Honovar is held in so much esteem.

As already noted, in the Vedas, conscience was known as धी and in the Avesta it used to be called वेहु मनस्. The ancient Aryans were well aware of the importance of this faculty. This is why the Gayatri is considered to be the holiest of all psalms.

ॐ तत् सवितुर् वरेण्यम्, भर्गो देवस्य धीमहि

धियो यो नः प्रचोदयात् ॥ ॐ

"Let us meditate on the glory (भर्गस्) of the divine Creator (देवस्य सवितुर्) whose gift the Conscience is."

\* Mohit Sen—The Elements of Moral Philosophy P. 155.

It is also to the same cause that the sanctity of the Honovar is due.

\* ॐ यथा अहु वइरयो, अथा रतुर्, अषात् चित् हचा,  
वंधहेउश् दसदा मनंधहो, इयओथननाम् अंधेहुश् मसदाइ  
क्षथ्रेम् चा अहुराइ आ।

यिम् देगुच्यो ददत् वास्तारेम् ॥ ॐ

In the name of the Lord and His Prophet.....  
.....and that for the sake of Rectitude; He who is the bestower of Conscience (वहुमनस) for the Duties of Life, unto Mazda; and also of Self-control (क्षथ्र), for the Lord's sake, that is the shelter of the poor.

[It is said that there have been as many interpretations of the Honovar as there are interpreters. My attempt therefore might also be tolerated without much fear of a tautology.]

I may however point out that in explaining the word 'Kshathrem' I have adopted a standpoint which is fundamentally different from the current one. I take it to mean 'difiance to pleasure' or 'moral courage' and not 'temporal power'. Kshathrem is necessary more for helping one's own self than for helping others. There is, no doubt, a sort of pleasure in the assumed superiority implied in the supposed ability to help the poor, but let the physician heal himself before he can

\* It is a pity that the Parsis have discarded the Aryan "Om" and adopted the Semiticised "Amen." The Buddhists of all races had stuck to 'Om' (cf. ॐ मणिपद्मे हं of Tibet). And the sooner the Parsis re-adopt the 'Om' if only as a mark of respect for the Aryan sentiment, and a protest against Semiticisation, the better. 'Om' originally meant 'Yes' i. e. 'theism' against 'a-theism'.

hope to heal others. Conquest of the mind is the primary duty of the aspirant and for that purpose Kshathrem is essential. Helping the poor is only a subsidiary item and can be taken up only by those who have got mastery over the soul. Poverty of the soul rather than of the body, and that of one's own self rather than of another, is what I think to have been referred to by श्रिय. It is for the reader to judge if I have understood it correctly.

Similarly

दाइरी अषा ताम् अवीम्, वंचहेउश् आयसा मनघहे.

—Gatha, 28-7.

“Oh Righteousness, give me the Excellance which is the consummation of conscience.”

And the supreme importance of the Conscience has also been appreciated as follows.

कस्ते वेहु मनघहा येइ, दायात् एएआवा मरेतएइव्यो.

—Gatha, 29-7.

“Where is thine Conscience, which will avail all these ( blessings ) to the mortals ? ”

With the clear recognition of the presence of this moral faculty of conscience within us, it might be supposed that a fair solution of the problem had now been arrived at. But wicked people—and the world has never been free from them—began to come up with yet another difficulty. “What!” they asked “if the conscience was faulty” or in the words of Ruskin “what, if the conscience was the conscience of an ass?”†

† Mackenzie—A Manual of Ethics p. 185.

The Gatha did not evade the point. It clearly asked the question as to whether the man of such perverse conscience was really a sinner.

च्यंषहत् हवो नोइत् अयेम् अंत्रो मन्येते.

—Gatha, 44-12.

“To which class does he belong—one who does not feel himself to be in the wrong?”

[ च्यंषहत् = how, हवो = he, अयेम् = that one, who. ]

That the above is one of the moot points of Ethics and that the attitude adopted by a prophet in the matter is of utmost consequence, is a fact that cannot be too strongly emphasised.

For atrocities committed in the name of Religion is a legion. Inquisitions, burning of the heretics, demolition of Temples, extirpation of a whole race of ‘unbelievers,’ and even outrages on the women folk, have all been committed for the purpose of the propagation of a religion, and with the name of the ‘merciful’ on the lip.

It were a happy thing if we could have used the past tense only and say “have been committed.” They are still being committed, and almost every day by people who look upon Religion as the handmaid of politics only. This the philosophy of Fanaticism, deserves a rude dissection.

The Devil is credited with the ability to cite

Scriptures to suit his purpose. And one ought to be on his guard.\*

Little minds do not know of any remedy for the aberrations of conscience. To them there does not seem to be any way out of the difficulty. It is impossible, they think, for a man to get away from his conscience, just as it is impossible for a man, (as the great Sayana would say : न खलु निपुणोपि स्वं स्कन्धं आरोह्य प्रभवेत्—Introduction to the Commentary on the Rigveda) to get up on his own shoulder.

For it is through his own conscience only that a man can ascertain what is right and what is wrong. He cannot borrow conscience of another man for this purpose. A 'borrowed conscience' would hardly deserve to be called conscience at all. Then again, in a matter like this, all that others can do is only to point out, while it is for the man himself to see. And if a man is colour blind, not even twenty men can teach him the distinction between red, pink, scarlet and crimson.

Thus people were at their wit's end to find out a remedy for the perversity of one's conscience. Such a man had either to proceed in the light of his own

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\* Hazrat Muhammad, at a subsequent period of his life, expunged a portion of the Koran (53-21) as being due to the inspiration of the Devil. (i) (*Rodwell's Koran*, page 70). (ii) Sell—*Historical Development of the Koran* p. 36.

He has been taunted for being unable to distinguish the inspiration of the Devil from the inspiration of God (*Margolionth—Muhammad and the Rise of Islam*—p. 174). But the readiness of the Prophet for admitting a mistake has not been equally appreciated.

conscience, or had to surrender himself to the dictates of another, which was the abrogation of all morality and negation of all virtue.

It has sometimes been said that "An erring conscience is a Chimera." What a man honestly believes to be right, is really the right course for him, and no blame attaches to his actions, if he sincerely believed that to be the right course.

This is true so far as it goes. But unfortunately it does not go very far. And like the group of blind men (described in Indian Philosophy as अन्व हस्ति दर्शन न्याय and borrowed in the Kimiya-e-Saadat of the great Persian theologian Ghazzali) of which each one felt by touch some one of the limbs of an elephant and mistook that limb for the whole of the elephant, they are acquainted with only one aspect of the conscience.

These believers in a non-erring conscience are bewildered when they come across an instance of what may be called "an ass's conscience" or to be more accurate, "a dog's conscience." To be consistent with their theory, Al-Mutawakkil has got to be praised, Sultan Mahmud to be eulogised, and Aurangzeb to be worshipped.

The devotee may feel elated at the idea of sacrificing a dumb innocent lamb to propitiate the wrath of "the Most High", the fanatic may honestly think that he is achieving the highest virtue by doing to death an old infirm man in his sick bed, but if his *honest* belief

alone entitles him to be considered as the chosen friend of God, then there is little distinction between good and evil, or between God and Devil. With all his honesty of purpose, the man has in him, nothing but the conscience of a dog, and if he were to be adored, old Hafiz in his beautiful Persian, would likely cry out,

आह अगर अज पावें इमरोज, बुवद फरदाह.

"Alas if, in the wake of to-day, to-morrow would follow."

But Dharmarja Zarathushtra was of a different mould. Not only did he know how to distinguish the deity from the devil, but he also knew how to teach it to others—in fact it was the mission that he took upon himself to preach. He had full knowledge of the remedy that would correct the eccentricity of the conscience.

He was fully aware that conscience, the inalienable Hegelord of the human soul though it is, was not yet an implacable, immutable principle, but that in the matter of conscience, people differ quite as much as they do in other matters, so that such a thing as a "good conscience" or a "bad conscience," was not quite unthinkable. This is to say that the conscience of man was progressive in its nature, and therefore there was room for improvement in one's own conscience.

The idea has been well expressed in the following Ślokas of the Mahabharata.

अन्यया यौवने मर्त्यो बुद्ध्या भवति मोहितः ।  
 मध्ये अन्यया जरायां तु सो अन्यां रोचयते मतिम् ॥  
 तस्यैव तु मनुष्यस्य सा सा बुद्धिस् तदा तदा ।  
 कालयोगे विपर्यासं प्राप्य अन्योऽन्यं विपद्यति ॥

*Mahabharata—Sauptika Parva 3-7-8.*

In the young age a man is fascinated of one principle, in the middle age of another, and in old age of still another.

For the same man, the ideals vary according to circumstances and go contrary to one another.

This being the case, how was a man to proceed? Was he to follow what happened to be the dictates of his conscience for the time being, or would he only wait and see if a change would take place and then again wait for another change, in order to make sure that his conscience was of the right type?

Such an idle course of 'wait and see' is suicidal to a man of action, and naturally could not commend itself to Dharmaraja Zarathushtra, an ideal Karma-yogin that he was.

He came forward with the real and a practical solution, and propounded the theory of Absolute and Relative Conscience, which is still the last word of Ethics on the point.

The mysteries of the moral life were no sealed book to him, and he pointed out to the people, the basic Principle of Action, viz. that they were not to stop short with the Relative conscience (or their own



conscience only) but to take a wider outlook and see if their conduct was approved by the Absolute conscience, (or the conscience of Mankind) as well. Herein was the possibility of a Universal Standard and the Law for mutual intercourse.

अथा वे अन्यो अइनीम् वीवेन्गहत् —Gatha, 53-5.

Let Rectitude be your mutual limit.

And how picturesquely does he express the idea by calling one the Vohu Manah and the other as Vohiyas Manoh or the Better Mind—a thing that goes on improving for ever. The progressive nature of the conscience, the idea that “the good is the enemy of the better” could not have been more forcefully expressed.

[The same masterly skill, in the magic of words is evidenced in the application of the word “Behest” to paradise. This is a parcel of the term “Vahishtam Manoh,” and reminiscent of the Biblical phrase “The Kingdom of Heaven is within you”].

Yes, Vohu Manah or the Relative conscience, as Bishop Butler had pointed out, was no doubt a very important factor in the Economy of Life, but there was a higher factor still, namely the Vahishtam Manoh or the Absolute conscience. A man should not only be at peace with the Good Mind (or the Relative conscience) but should also make sure that he does not come in conflict with the Best Mind (or the Absolute conscience). From Good Mind (Vohu Manoh), to the Best Mind (Vahishtam Manoh), through the different

stages of Better Mind ( Vahiyas Manah ), is what Lord Zarathushtra enjoined.

One can hardly appreciate the importance of this principle and the greatness of its Seer until he realises the fact that it was reserved for Kant in the nineteenth century to elucidate this Principle of Absolute conscience, by his insistence that the only principle of Moral Life is to " Act only on that maxim which thou canst at the same time will to become a Universal Law" or in other words to follow the Vahishtam Manah.

Even if Dharmaraj Zarathushtra did not teach any other truth, humanity could not have been too much thankful to him for what he teaches here, by throwing vivid light on one of the most intricate problems of Ethics, and yet one of those problems which cannot be put off for a leisurely solution but must be faced in the work-a-day life, and decided one way or the other.

Vohu Manah and Vahishtam Manah are quite significant terms, and their interpretation as the Relative and the Absolute conscience seems to be most appropriate. For, a profound thinker like Zarathushtra, cannot be supposed to have used two separate terms without intending any distinction in meaning, and their interpretation as the Relative and the Absolute conscience, solves one of the knottiest problems of Ethics. It is however worth while, to enquire, if there are in the Gatha, any other indications of its acquaintance with the principle of Absolute conscience.

We hope we find it in the very first line of the Ushtavaiti hymn.

उस्ता अद्वाइ यद्वाइ उस्ता कद्वाइ चीत्. —Gatha, 43-1.

In plain Sanskrit the paraphrase would run :

यस्मै कस्मैचित् (यद्) इष्टम् (तद् एव) अस्मै इष्टम् ।

“Only that, which is good for anybody-what-so-ever, can be good for one’s own self.”

A noble idea and very nobly expressed,—almost in the words of Kant. Unless the conduct can be universalised, it cannot be said to be good.

I doubt very much if there are many scriptures which can boast of similar sentiments, but I have no doubt that in none of them the idea (of universality) has been expressed so forcefully as has been done here by the juxtaposition of यस्मै and कस्मै (any body-what-so-ever).

It is one of those maxims which ought to be current on every lip, like the proverbs “Blessed are they that mourn” of the Bible, or “कर्मण्येवाधिक्कारस्ते” of the Gita. And the Parsis ought to be ashamed of themselves that this is not the case, and that they have kept the world ignorant of such noble gems.

For where is there a cheap and handy edition of the Gatha like “On the Imitation of Christ” in the People’s Library series, or the two-anna edition of the Gita by Dr. Annie Besant? Even the bulky Koran has been made available to the public at large in the cheap reprints of Rodwell’s translation for Rs. 2/- (two) only.

But the Parsis seem to have taken it for granted that the Gatha is not likely to command a circulation outside their own circle. A poor appreciation of the beauties of such a noble scripture!

This reminds me of one of the parables of Swami Ramtirtha. He used to say that if a man assesses his commodities at Rupee one, no one was going to pay Rupees two for the same.\* And if the opinion of the Parsis themselves be that the Gatha has got nothing valuable to offer to the world at large, no one is likely to appraise it higher. And it is no wonder that while even the Semetic scriptures like the Koran and the Bible find a place in many family libraries in India, the Aryan Gatha is not so much as known by name even, outside the Parsi circle.

It would not do, in these days of democracy, to point the finger at aristocratic editions like those in the Sacred Books of the East series. Few people can afford to spend so much on a single volume, and even those that can, are apprehensive that it may not repay. While Gujarati editions are sealed books outside the province.

A cheap reprint with the Text in the Nagari (Brahmi) Script, and an easy translation in English, is bound to find a ready welcome with the educated Hindus throughout India. It may not be read so frequently as the Gita, but there is no reason why it should be read less widely than the Upanishads.

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\* Ganesh & Co.—Swami Rama Tirtha—p. 536.

The Gatha does not compare unfavourably with the best of the Upanishads such as ईश or कठ and its remarkable affinity with the latter would appear from the following extracts:—

तयोश्च श्रेयस् आदानस्य साधु भवति ।

हीयते अर्थात् य उ प्रेयस् वृणीते ॥

—Katha Upanishad.

“Of them two, those who take up the good are blessed, while those who take to the evil, do not attain success.”

आओदचा हुदाओवहो एरेष् वीप्याता नो ईत् दुझदाओवहो.

—Gatha, 30-3.

“Of them two, those who select the good are blessed, but not those who select the evil.”

The reader would do well to take note of the dignified tone of both books. There are no threats or imprecations, no fire or brimstone, held out to the non-believers as is done in some scriptures.

But to make the work useful and popular, it would not do, as happens to be the case in Mill's edition, to give translations in the alternative, for every sloka, till one is forced to cry out that “in a war, it was far better to have a bad general than to be saddled with two good ones.” That may show the erudition of the editor, but the human heart yearns for something definite.

Nor would it do to have what may be called a colourless translation. The terms used, must carry

definite ideas. If Vohu Manah is translated as 'Good Mind' the impression is indeterminate, but translate it as 'Conscience', and even the school-boy cannot fail to understand what is meant.

But the Gatha does not seem to receive so much attention from the Parsi Panchayat. They seem to be pre-occupied with the Khordeh Avesta, the Yashts, or the Vendidad.

It is idle to say that there are some shlokas in the Gatha of which the meaning is not quite clear. What scripture is there which has not got such passages? Even the most modern of them all—the Koran contains as initials to every Sura, letters like 'alif, mim and he', which the learned *ulemas* have failed to decipher.\* But that did not prevent that scripture from appearance before the Public.

I do not mean to belittle the importance of the Khordeh Avesta. But I cannot bear to see a greater importance attached to it, than to the Gatha—even when a text for the boys is concerned.

The Khordeh Avesta derives its importance only from its relations with the Gatha, and its utility lies in its being a sort of introduction to the teachings of the Gatha. But it can on no account be allowed to usurp the place of the Gatha. That would be suicidal.

Let the Gatha appear in its own divine splendour and it is bound to carry all before it. No one needs the help of a candle in order to have a view of the sun.

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\* (i) Koran—68—1 (Rodwell's Koran—p. 32, foot note)

(ii) Margolionith—Muhammad and the Rise of Islam, p. 59

The Gatha is the cream of Zarathushtra's teachings. The necessity of the other books lies in their ability to make those teachings popular. But to pay more attention to them and be oblivious of the Gatha—which deserves to be studied one chapter every day—seems to me to be very similar to what is well described in the Bengali proverb,

সোনা থুয়ে কেবল আঁচলে গিরা সার.

To tie a knot at the end of the skirt, but to leave the gold out (for which the knot was meant).

ॐ नमो नारायणाय स्पितमाय जरथुश्त्राय धर्मराजाय नमः

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## II—Vahishtem Manah or

### परिप्रज्ञा-योगः

उक्ता अद्वाइ यद्वाइ उक्ता कद्वाइ चीत्. —Gatha, 43-1.

We have seen that the Moral Life of Man begins with the guidance of "The clear voice within, calling with mystical accents unceasing." Its function is to point out to the individual what is right and what is wrong.

या चा वेह् चक्ष्माम् एरजत् मनघ्वा. —Gatha, 50-10.

Whatever by conscience I find to be proper.

It speaks with a voice.

तैग् ज्वया वंघहेज्श् ऊख्वाइश् मनघ्वा. —Gatha, 46-14.

Hasten them (in the path of virtue) by the voice of the conscience.

ऊख्वाइस् वंघहेज्श् मनघ्वा. —Gatha, 51-3.

By the voice of the conscience.

Its source is in God; it is the Urge Divine.

वंघहेज्श् पतरेम मनघ्वा. —Gatha, 31-8.

The Father of the conscience.

जदी ने मझदा अहुरा वंघहेज्श् फ्रदस्ता मनघ्वा. —Gatha, 31-17.

Guide us Mazda Ahura, Thou art the director of the conscience.

Conscience procures Rectitude.

या तोई अषा, या अषई गेज्श् तथा झओत्

ईयेन्ती मा ता तोई वेह् मनघ्वा. —Gatha, 46-9.



With the help of conscience, I wish to attain thine Rectitude which was explained by the Creator of the world ( गेउश् तषा ).

अत् चित् अह्माई मझ्दा अषा अंहती  
याम होई क्षत्रा वोहु चा चोइश्त् मनंहा. —Gatha, 50-3.

Rectitude becomes his, Mazda, whom thy conscience and Non-chalance inspire.

On the other hand Moral Life is the expression of the conscience.

या दाओ अषा वंघहेउश् मायाओ मनंघ्हो. —Gatha, 43-2.

In order that the Moral Life may develop the wealth ( माया ) of conscience.

And it is no good having a conscience if one does not apprehend Rectitude.

चोइ नोइत् अपेम मन्यन्ता,  
अएव्यो दूरे वोइ अस् मनो. —Gatha, 34-8.

One who does not perceive Rectitude, the conscience is yet far from him.

It is indeed impossible, without the aid of this faculty, to have any experience of the moral life, just as it is impossible for a blind man to visualise a landscape of variegated colours.

It is thus that a high place of honour, in the Gatha, has been given to Vohu Manas.

It is the Divine Dispensation.

तेम् अद्वानेम् अहुरा येम मोई अओश् वंघहेउश् मनंघ्हो.

—Gatha, 34-13.

That Path, Ahura, which Thou hadst told to be the Path of conscience.

It was the lesson taught by Mazda Himself and brought down to the world by Dharmaraj Zarathushtra.

ह्यत् मीजदेम् जरथुस्त्रो मगवन्व्यो चेइस्त् परा,

गरो देमाने अहुरो मजदाओ जसत् पोउर्यो,

तावे वोह्म मनघहा अषाइचा सवाइश् चिवीषी.—Gatha, 19-15.

That Dispensation (मीजद्) which Ahura Mazda, of yore, taught in the highest heaven, and which Zarathushtra later, explained to the Maghavans, that do you learn (चिवीषी) for the sake of Rectitude with the help of Vohu Manas and Love.

Without its aid, all the Shastras and Mantras are useless.

कस्ते वोह्म मनघहा ये इ दयात् एआवा मरेतएइन्व्यो.

—Gatha, 29-7.

Where is thy Vohu Manas which alone can avail all these (Mantras, Kshwidems and Sasanas) to the human race?

It is the best of prayers.

अत् ने अषा फ्रया दजयाइ हाकुरेना यथा-ने आ वोह्म जिमत् मनघहा.

—Gatha, 44-1.

Let the friendly Asha give me help so that conscience may come to me.

It is the best equipment of the Maghavat.

अषा वोह्म मनघहा या ध्रुये परे मगाउनो. —Gatha, 33-7.

Asha, with Vohu Manas, which are reputed to be the highest merits of the Magvan.

It is the indwelling spirit of Religion.

ये दणं \* वेदु सारता मनंदा. —Gatha, 49-5.

One who purifies his faith by Conscience

For with its help a man attains to Godliness.

श्वावांस् मझ्दा वंघहेउश् खश्वा मनंघ्हो. —Gatha, 48-3.

By means of the deeds of conscience, one becomes God-like.

That it why wickedness has been stated to consist in inattention to the voice of the conscience.

नएदा वेदु मझ्दा फस्ता मनंदा. —Gatha, 49-2.

Nor does (the wicked Vendwa) deliberate with the Conscience.

नोइत् फस्त्या वंघहेउश् वाहनरे मनंघ्हो. —Gatha, 44-13.

Nor do they ever taste the conscience.

But conscience is the proud privilege of the human race. The lower creatures do not share it, as has been said in the Uttara Gita.

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\* The little word दयेन (= दीन) has got quite a big history behind it. Hazrat Muhammad, who with the help of Salman undertook to preach the gospel of Zarathushtra amongst the Semitic races employed the very same term दीन though quite a foreign word in the Arabic—to express the same sense. That the centralmost word of a new Religion should be borrowed from the Faith of Zarathushtra, is an indication of the part played by it, in shaping the Religion of Arabia. दयेन Subsequently became the war-cry of the Muhammadans as 'दीन दीन'.

सुखञ्च दुःखञ्च भयाभयञ्च, समानम् एतत् पशुमिर् नाराणाम् ।

प्रज्ञा हि नृणाम् अधिको विशेषः प्रज्ञा विहीनाः पशुभिः समानाः ॥

Pleasure and pain, fear and courage these are common both to animals and men; conscience is the distinctive speciality of men. Those who are devoid of conscience, are no better than beasts.

Similar is the idea expressed in the Gatha.

अना मां प्रा महीक्षतेम् वाडरोईमईदी खफखा हीक्षवा.

—Gatha, 28-5.

The tongue, by (the recitation of) this great Manthra (of Vohu Manas) separates the lower creatures (from man). [Thinking is not possible without the help of language (or tongue). Thought is silent voice or silent tongue.]

The faithfulness of the dog is well-known, the industry of the busy bee is proverbial, and the fellow-feeling of the buffalo is notorious. These are noble traits, but none of them can be said to be a moral trait.

For the element of "oughtness," (वीनियत्वम् = उचितत्वम्) which is essential to a moral judgment, does not enter into their consideration. They automatically follow a certain course, because they Must, and not because they Should.

There is not for them, what may be called "a divided duty." There are not two alternatives to choose from—one the noble but the more difficult, and the other, a baser but an easier course.

Freedom to choose from the alternatives is the birth-right of humanity—of every individual self

(नरेम् नरेम् खल्व्याद तन्ये—30-2). It is a pity that a section of the human race abuse this freedom by yielding to the temptations of the lower course.

आजोदवा हुदाजोहे एरेष् वीष्याता ने ईत् हुज्जदाजोवहे.

—Gatha, 30-3.

Of them, the right-thinking men take the honest course, but not those who are evil minded.

But to renounce this special birth-right of freedom is 'to deny oneself part or lot in the Kingdom of Humanity.'

It is worthy of note that Dharmaraja Zarathushtra appeals to the higher nature of man—to Philip sober from Philip drunk,—and does not resort to imprecations and hectoring, and references to deluge, plague, pestilence and hell-fire, and thereby succeed in reducing man to a state of immoral cowardice, in trying to make him moral.

It was however soon found that this freedom to choose was apt to degenerate into a license. Not only did individuals and races differ in their conceptions of morality, but even in the same individual the idea was undergoing a change. A saint becomes a murderer under the impression that he was doing a duty, or a murderer becomes a saint. Where was a firm principle to look for, and how to judge whether a man was really in the right?

Such a principle was sought for in Conscience. But it took mankind a pretty long time to arrive at the finding that the conscience of man also was progressive

in its nature. (But for this knowledge men would have lost their faith in conscience as well.)

This, the Dynamic view of the conscience, has been very beautifully expressed by Dharmaraja Zarathushtra in the contrast suggested by the use of two distinct terms वेहु मनस् and बहिस्तेम् मनस्—Individual and Universal Conscience—to denote the Moral Reason. The tacit implication was that the वेहु मनस् was growing towards बहिस्तेम् मनस् along the lines of बहीयस्, and that therefore there was scope for the development of the individual's conscience.

This was at once a diagnosis of the perverted conscience of the Fanatic, and at the same time a remedy for its cure.

We all know how Kant entered into an elaborate criticism about the nature and origin of the Moral Reason. As the result of his 'astute critical analysis, he came to the conclusion that 'there is nothing in the world, or even out of it, that can be called good without qualification except a good will': and a good will consists in "so to act that, the maxim which guides your will, may be capable of being made law universal."

It is a matter of great surprise, and at the same time of a reasonable pride, that our own prophet, Dharmaraja Zarathushtra, thousands of years ago, enunciated the same principle and in no less unambiguous terms.

उस्ता अद्दाइ यद्दाइ उस्ता कद्दाइ चीत.

Only that, which is good for any body whatsoever, is good for one's own self.

A noble idea, and nobly expressed. If a course of conduct is good, it must be good for all—for one and all.

It is noteworthy how the combination यस्मै कस्मै चित् (any body whatsoever) is admirably suited to express the idea of Universality. It expresses the idea much more forcefully than a mere "सर्वे" (all) would have done.

This world of ours is by far the worse place for not having brought into practice, the noble maxim of Dharmaraja Zarathushtra.

It is of a principle like this—a principle of conduct that does not vary with the particular outlook of the individual, that Dharmaraja Zarathushtra spoke, when he said :

ता मझ्दा मदन्यू ऊक्ष्यो, ये आ नूरेमचीत् अहुरा हामो.

—Gatha, 31-7.

Mazda Ahura! give me that mentality which continues ever the same.

One can notice here the beginning of the doctrine of Universal Conscience as opposed to the Individual Conscience or what go by the names of Absolute and Relative conscience.

To the Absolute conscience, Dharmaraja Zarathushtra gave the name of Vahishtem Manah. In order to be faithful to it, one should act up to principles that can be universalised, without seeking any special considerations for his own self.

It is the claim for special considerations, that lies at the root of all evils and makes for a breach in the harmony of the world—a rift in the lute. It is only the Karpanas who make such a claim.

ग्वेई आरोईश् आसेन्दा. Gatha, 51-14.

The destroyer of the world's harmony.

[आरु = harmony, from ऋ to flow harmoniously.  
आसेन्दा = destroyer, from सन् = to divide.]

While on the other hand the idea with which the Gatha starts, is the noble ideal of Bentham's "Greatest good of the greatest Number."

या क्षेवीषा गेउश्चा उवनिम्. Gatha, 28-1.

That I may entertain the soul of the world—i. e. the soul of all.

[It is easy to see that 'the good of all' practically means 'the good of the greatest number' in case of there being a conflict between the good of some, and the good of others.]

All the evils that draw the people together in an intercenine quarrel such as:

आ-मा अएपेमो हजस्चा रेमो आहुपुचा देरेन्चा तेविन्चा.

Gatha, 29-1.

"Anger, violence, envy, insolence and oppression," can all ultimately be traced to a desire to appropriate to one's own self more than what he is entitled to. If a man is prepared to show equal considerations to others—a fair field and no favour—there would be few



occasions for these furious outbursts. They all imply injury to others.

And the good man is he, who does not apply one standard to himself and a different standard to others.

हमेम् तत वहिस्ताचीत् ये ऊधुरये स्यस्चीत् ददाद्या,  
क्षयांस् सझदा अहुरा येद्या-मा आइयिश्चीत् द्रएथा.

Gatha, 32-16.

Certainly Mazda Ahura ! it is the best that I get the better of my egotism ( ददाद्या ), wherein is the end of all duality ( of standards ).

This is why Dharmaraja Zarathushtra emphatically lays down that loyalty to the Vohu Manas is the Law of Duty.

हवो ख्वा दामिश्, अवेम् या दारयेत् वहिस्तेम् मनः

—Gatha, 31-7.

Vahisstem Manah, which is the seat of Righteousness, is the only source of duty.

But to leave no manner of doubt about this root-principle of morality, the Gatha tells us,

अषां जसो फ्रास्नेने.

—Gatha, 43-12.

Attain Asha by means of impartiality.

It has been said to be a new ( अश्रुता—unheard of before ) solution of the problem as to what Righteousness is.

The sense of the sentence अषां जसो फ्रास्नेने depends very much on the meaning of फ्रास्नेने and we would do well to examine the word a little more closely.

The word has been used in the Gatha thrice, viz. in Gatha 29-11, 43-12, and 43-14. And of these uses, by far the most important one is in 43-12, in which directions for the attainment of Asha is laid down.

फ्रास्नेने has generally been taken to be an adverb and translated as "completely". Without having a proficiency in the grammar of the Zend, I am handicapped in the matter, but my impression is that the spirit of the maxim is completely lost, if फ्रास्नेने is taken to be an adverb and translated as "completely."

An important pronouncement was going to be made, and there could be no point in saying "follow Righteousness completely." For this was a commonplace saying, which must have been commended by others many a time, even before the advent of Zarathushtra and it could hardly be described as a new (अधुस्ता) truth.

Then again even after the counsel "Follow Righteousness completely" was given, very much remained to be stated still. For instructions as to how Righteousness was to be achieved, rather than a general recommendation of Righteousness, was the more important point, and deserved greater attention. Before knowing how Asha was to be practised, the question of following it completely did not arise. The contents of Asha still remain to be laid down.

On the other hand if the Path of Asha, the method by which Asha could be attained was going to be stated, it was certainly a revelation worthy of Dharmaraj Zarathushtra, and worthy of the occasion. It was a

Divine Message, sent by God, through his chosen prophet, Zarathushtra. And whether or not one is ready to accept the views stated herein, there was no doubt about its importance.

If *फ्राश्नेने* is understood only as intensifying the meaning of *जय*, the contents of *Asha* still remain to be appraised.

I am therefore inclined to hold, that the word *फ्राश्नेने* is a substantive (Abstract Noun), and that it implies some such moral attribute, as is essential for the attainment of *Asha*.

That the word is not an adverb, but a noun, would appear from Sukta 43-14. (तवा रफेनो फ्राश्नेनेम्—Send the justice) where the word is used in the accusative case. But what it exactly signifies, the etymology perhaps is likely to help us to understand.

The word *फ्राश्नेने* is derived either from the root *ईश्* = to see, or from the root *अच्* = to go. But the meaning in either case, is the same.

Derived from *ईश्* *फ्राश्नेने* means "a complete view" the view that takes notice of the whole thing, and is not confined to a part only.

Derived from *अच्*, it means a free pervasion—a pervasion that affects the whole thing, and is not limited to a portion only.

Thus the word *फ्राश्नेने* means 'Entirety' or 'Impartiality', and the dictum *अषां जसो फ्राश्नेने* asserts that impartiality or Justice is the basis of Righteousness and that Wrongfulness lies in trying to make an exception.

The idea has very well been expressed in the Mahabharata.

न विशेषेण गन्तव्यम् न विच्छिन्नेन वा पुनः।

न जातु अहम् अस्मीति सुप्रसक्तम् असाद्युषु ॥

—Shanti, 152-22.

One should not take to a particular or exceptional course of conduct (विशेष or विच्छिन्न) which cannot be universalised).

Nor should one excuse himself in a wrongful act by saying 'Oh it is me.'

It is a straight path—the path that does not bend to suit the convenience of the individual—that is the path of virtue.

दाओं हो एरेजुश् पथो यं

दएनाम् अहूरो सओष्यन्तो ददात्. —Gatha, 53-2.

Teach us the Straight Path, which creed, the loving Ahura gave.

In other words the Rule अथां जसो फ्रास्नेने re-iterates the Principle "Do unto others as you would that they should do to you" or the formula which Kant gave as the content of his Categorical Imperative "Act only on the maxim which thou canst at the same time will to become a Universal Law."

Unless you can do that, you are not taking a perfect point of view, you are not following a rule that applies to all. Probably you are following the suggestions of Angra Manyu, it may be that you are following Vohu Manas, but certainly you are not following Vahishtem Manah.

I am quite aware that this interpretation of the term Vahisstem Manah may not be acceptable to some, particularly to those people who are afraid of seeing any greatness in Zarathushtra, lest their own cherished idols are thrown in the back-ground. But the broad principle, enunciated in the noble setting उस्ता अद्दाइः यद्दाइ उस्ता कद्दाइ चित्, is too clear to be capable of any other interpretation. It says nothing if it does not forestall the Kantian principle "Act only on the maxim which thou canst at the same time will to be a Universal Law."

This is the First Principle of Morality and we would do well to examine it in all its bearings.

The Principle has got both a negative and a positive aspect, and also a third aspect which may be said to be a synthesis of the two.

It has been said that the Moral Progress of Mankind is from a Negative to a Positive, and from a Positive to a synthetic aspect of life. The earliest directions used to be "Do not lie" "Do not Kill." In the next stage of progress, they become changed to "Tell the truth" and "Save the life of another." While in the next further stage, the direction is nothing more than a simple "Be good."

As Prof. Dewey says (Outlines of Ethics, p. 231)—  
 "It is a common remark that moral codes change from 'Do not' to 'Do' and from this, to 'Be.' A Mosaic code may attempt to regulate the specific acts of life. Christianity says 'Be ye Perfect.' The effort to exhaust the various special right acts, is futile. They are not

the same for any two men, and they change constantly with the same man."

It is to be noted that all these three types of the Moral Law, follow from the great fundamental principle of उस्ता अझाइ यझाइ उस्ता कझाइ चित्.

The three great corollaries, negative, positive and synthetic, of उस्ता अझाइ यझाइ उस्ता कझाइ चित्, may be stated as follows.

(1) Negative—Do *not* do to others, as you would that they should not do to you.

(2) Positive—Do to others, as you would that they should do to you.

(3) Synthetic—Do to others as you would, that you should do to you. (i. e. the great Hegelian Principle "Be a Person and regard others as Persons").

We do not propose here to take up the synthetic aspect of the Moral Law. That in fact represents a further stage in the development of the moral ideal. And just as the Kantian principle of the Universal Conscience has been developed by Hegel into the doctrine of Personality, the author of the Gatha as well, discourses on the matter under separate discipline हव्वतात (Haurvatat).

Let us restrict ourselves here to the two elementary aspects of the Absolute Conscience—the positive and the negative.

It is interesting here to note, that Dharmaraja Gautama laid emphasis on the negative aspect and

Dharmaraja Zarathushtra and Ramachandra on the positive one.

The gospel of Gautama is अहिंसा or non-violence.

आत्तानं उपमं कृत्वा न हनेय्यं न घातयेत् ।

—Dhammapada, 10-1.

Neither Kill nor hurt, taking your own self as the standard.

The Gospel of Zarathushtra is आशिष् or Beneficence.

सुईयाई मद्दा फ्रा वओचा या वीदायात् आशिष् राप्ताम्.

Gatha, 34-12.

Tell me, Oh Mazda, let me hear, one should do the good of the world (राप्ताम्).

आशिष् is the same word as Sanskrit आशिष्. And though आशिष् is popularly understood to mean "Blessings", its application in the sense of welfare is also numerous, e. g.

निराशिषः जीवलेकाः क्षात्रधर्मे अव्यवस्थिते.

—Shantiparva, 64-2.

When the Kshatriya virtues are lost, the people do not know what welfare is.

[आशिष् (welfare) is sometimes combined with रै or रास् of रायो अशीस्—43-1, अशीस् रासनाम्— 34-12 which brings out the sense more clearly as the welfare of the world.] आशिष् is called "the embodiment of the Conscience."

वहेऊस् वफूस् मनघहे.

—Gatha, 48-9.

A modern writer would have expressed it as "the objective side of that which is subjectively described

as the system of impulses and desires."—Muirhead—  
Ethics, p. 173.

The sinful and the virtuous alike, would share in the wealth of this beneficence.

याओ दाओ आशिष् देग्वाइते अषाऊनए चा.

—Gatha, 43-4.

(thy hands) which bring welfare both to the good and to the bad.

And like Jesus Christ crying out "Father forgive them, for they know not what they do" Dharmaraja Zarathushtra also exclaimed—

तैंग आ अवा योई अशुस्तोईस् पेरनाओष्हो. —Gatha, 44-13.

Save them too, though they are full of inpropriety (अशुस्तोईस् = unworthy of being heard).

Yet this must not be supposed to be a toleration of the Evil.

Compromise with the Evil, was out of the question. Even the negative programme of "Passive Resistance" did not appeal to the most manly of all human beings. Dharmaraj Zarathushtra was a fighter to the very core.

या वे आशिष् रानोईव्यो सवाई वीदायात्. —Gatha, 43-12.

Whatever thy welfare is, give it all to the *fighters*. (Heaven helps those who help themselves).

He could not afford to wait a disinterested spectator in the fight.

हवो जी देग्वाओ ये देग्वाईते वहिस्तो,

हवो अषवा यद्माई अषवा फयो.

—Gatha, 46-6.



He also is sinful, who is friendly to the sinful, and he is virtuous, who is fond of the virtuous.

And it was a manly programme, and a militant programme that he recommended to his followers.

नो ईत् अरेष् वचाओ सरेम् ददांस द्रेगवाता.

—Gatha, 46-9.

Let not honest people give precedence to the villains.

ये मईव्या यओश् अद्दाइ अस् चीत् वहिस्ता,  
आंस्तैन् अद्दाइ ये नाओ आस्ताइ दइरीता.

—Gatha, 46-18.

Evil to the evil-doer, and good beneficence to the good.

The idea has been well echoed in the lines of the Mahabharata.

जानन्नपि च यः पापं शक्तिमान् न नियच्छति ।

ईशः सन् सोपि तेनैव कर्मणा संप्रयुज्यते ॥

—Adiparva, 180-11.

One who, in spite of his ability, does not try to suppress a violence committed before his eyes, himself gets a share of the sin.

The barometer of crimes would certainly have gone down considerably lower if everybody were disposed to fight the evil according to his might. It is indeed the cowardice of the weaker party that engenders a spirit of violence in the other. As Mahatma Gandhi has said that it is the cowards who make the bullies.

Hazrat Muhammad whose mission it was to preach the gospel of Athrawan Zarathushtra amongst the savage Arabs [and in this matter he was materially helped by Salman, the Persian—Koran—Sura 16 (Bee) line 116, vide Rodwell's Koran, p. 208] again and again referred to the necessity of offering resistance to the evil. And Tagore reminds us.

अन्याय ये करे आर अन्याय ये सहे ।  
तारे येन तव क्रोध निरन्तर दहे ॥

May your wrath burn both him who commits a wrong and also him who allows a wrong to be perpetrated.

The onward march of civilisation in making quick progress, and a mere negative programme of self-denial ill fits in with the modern ideas of social solidarity. At a time when all organisation, and even all legislation, is based on the idea of 'the greatest good of the greatest number', one can hardly afford to live an ascetic.

This is why Christianity, or Buddhism in their extreme forms does not satisfy all the aspirations of the human soul. Not charity alone, but active good will and a spirit of service, is now wanted of men and appeals to their imagination. That is why advanced Christian Divines are veering round the Philosophy of Zarathushtra.

"But I can praise the teaching of Zarathushtra, and try to expound it faithfully *because I believe in it.* I go the whole way with you here.....yours is the only non-Biblical religion in the world of

which I can say this.”—Bishop Moulton—Teachings of Zarathushtra—p. 3.

“It may be remarked that the Iranian idea of “holiness” is quite in keeping with the practical character of Religion. It is no cloistered virtue, divorced from conduct, but connotes beneficence.”—Early Religious Poetry of Persia, p. 62.

Yes, beneficence it is and for the world at large. For unlike modern philosophers, Dharmaraja Zarathushtra did not limit the scope of his beneficence to the human species alone. He extended its application to the animal kingdom,—to the dumb driven cattle as well.

Good of the world does not mean good of the mankind alone, and Dharmaraja Zarathushtra tersely points out the deplorable narrowness of some old leaders like King Jamshed, in limiting their vision to the good of mankind alone.

अएषाम् अएनघ्हाम् वीवघ्हुषो स्त्रावी यिमस्चीत्,  
ये मय्येग्ं चिद्बुषो अद्वाक्येग्ं गांडस् वगा खारेमो.

—Gatha, 32-8.

Vivanghusha Yima also is said to be one of those sinful men, who in their eagerness to serve the mankind had neglected the cattle class.

It should not however be lost sight of that अहिंसा and आशिष् are only two sides of the same shield, one is impossible without the other. They rise or fall together. At the root of both of them rests the doctrine of universal Conscience. Consequently the besetting sin

of man, is by Dharmaraja Zarathushtra also, called द्रोह (द्रुघ) which is only another word for हिंसा used by Dharmaraja Gautma; both of them mean 'violation' or 'in-jury.' [in=not, jure=law (of equality).]

This the Principle of Universal or Absolute Conscience, lies at the threshold of Religious Life. A man who does not abide by its directions is bound to fail in his duties even to his fellow men, not to speak of duties to a Higher Being which is the essence of religion.

And thanks to the lesson of Dharmaraja Zarathushtra, an Omar or a Mutwakkul, an Aurangzeb or a Sultan Mahmud, is not to be found among his followers.

His followers have all along been praised for the Catholicity of their views, so much so, that Cyrus has been called by the Jews as the "annointed of God," Darius by the Greeks as "the perfect disciple of Aristotle", and Prophet Muhammad used to take glory that he was born during the reign of the Just king Noshirwan.—vide Browne's Literary History of Persia, p. 166-67.

And if in any weak moments, the thoughts of any of his followers strayed along a selfish course the clarion voice of the Dharmaraja, would ring into his ears the warning of the Gatha that it is his duty to be true, not only to his Individual self (Vohu Manas) but to the Universal self (Vahishtem Manas) as well.

हाता-मराने अहुरा वहिश्ता मनंवृहा. —Gatha, 32-6.

Ever watchful Ahura, wake me up to the Vahishtem Manah.

The path of Vohu Manah which may be called अज्ञा योग really established the law of Liberty. For it is not a law imposed from without, but flows from the conception of an end, which is self-imposed.

The Path of Vahishtem Manah, which may be called परिग्रहा योग or मैत्री योग (cf. Gautma Buddha being called मैत्रेय from मित्र = equal) is in its negative aspect, nothing but Equality साम्य, and in its positive aspect, another name for Fraternity (ऐक्य). Thus we see how Equality and Fraternity, (with Liberty at the background), which formed the basic principles of the French Illumination, and are in fact, watch-words of modern civilisation, had been anticipated by these Super-men. The Gita distinctly, points out the three successive stages of the philanthrop.

अद्वेष्टा सर्वभूतानां मैत्रः कर्ण एव च । 12-13.

Non-injurious (negative virtue), Requirer (indifferent) and Sympathetic (positive).

It was Spitama Zarathushtra whom God had sent down to this world to teach lessons of Service and active good-will to all mankind, ideal that Mill and Bentham preached, or Woodrow Wilson sought to establish through the League of Nations.

Let us therefore once again meditate on the Supreme Law of उस्ता अद्वाइ यद्वाइ उस्ता कद्वाइ चिद् and bow before this mighty mind of old-the prophet of other prophets.

Yet Vahishtem Manah was not the last word said by Dharmaraj Zarthushttra in his exposition of the Philosophy of Life. It was not the counsel of Perfection.

In its negative aspect of अहिंसा, the rule did not lay down any definite programme of work, and it may rightly be criticised as "a will that wills nothing."

In the positive aspect of आशिष as well, the theory left unsolved many of the intricate problems of life.

The circumstances under which men act, are not general, but definite and particular. And a principle which is good in itself, may be so altered by the circumstances, that a man would feel justified "to lie as Desdemona lied, and deceive like Pylades; to commit suicide with Otho, and sacrilege with David."†

Were these particular circumstances to be taken into consideration in passing a judgment over the act? If so, then we were making exceptions to the general rule. If not, then it was a hide bound morality which failed to recognise that "the law is made for the sake of man, and not man for the sake of the law."

Which again was the line of demarkation between altruistic and egoistic impulses, so that a man would be justified in putting an end to his own life, in order to save the life of another?

Would it be doing "the greatest good of the greatest number," if a man were to be robbed of all his possessions, and thirty men fed with the money? Was it charity to give a bottle of wine to a drunkard?

These were questions that could not be properly answered on a cut and dried formula of "Do to others as you would that they should do to you", without

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† Mackenzie—A Manual of Ethics p. 198.

making an enquiry into the nature of the human soul, and all that constitutes its real good.

We are thus brought face to face with the question of the human soul, or आत्मा or उर्वा, as it is called in the Gatha. And just as Kant's doctrine of Universal Conscience has been modified by the Hegelian theory of Personality, Dharmaraja Zarathushtra as well, did not stop short at बहिस्तेषु मनः but developed it further and established the Principle of ह्यवैतात् (or अव्यात्म योगः)

He was Kant and Hegel combined—so far as Ethics is concerned. But he was much more. For he was a prophet, who practised what he said, and taught others to do the same. It is his Philosophy that western Asia is still following in its corrupted Semitic redaction.

ॐ नमो धर्मराजाय जरथुस्त्राय स्पितमाय नमः

### III—Haurvatat

or

### अध्यात्म योगः

ये नाथो एरेजस् सवंधो पयो शिषोईत् ।

अह्या अंदेलस्—अस्तवतो सनंधस् चा ॥

—Gatha, 43-3.

Kant has clearly proved that if there is any one Moral Law which is supreme above all, and which fully explains all the facts of our moral experience, it is the Law of Universal Conscience, or the universalisation of the Will. This may be called, the principle of वहिस्तेम् मनः (Vahishtem Manah) or परिप्रज्ञा योगः (Pari Prajna Yoga). We have seen that of the two wings of the Moral Life अहिंसा (non-violence) and आशिष् (Beneficence), Dharmaraja Gautma took up the negative flank (अहिंसा), and Dharmaraja Zarathushtra and Ramachandra the positive one (आशिष्).

We have also noted that Hegel, the greatest of the modern philosophers, came forward with his principle of Personality in order to supplement the Kantian doctrine of Universal Conscience. "Supplement" is the word that must be used, and not "supplant," for in the Principle of Universal Conscience, there is an element of Eternal Truth, which it is not possible for anybody to supplant.

Kant's exposition is calculated to remind us of the greatness of that profound seer, whose penetrating



intellect saw for the first time and enunciated, the noble doctrine of उक्ता अद्वाइ यद्वाइ उक्ता कद्वाइ चीत्—"count every body as one, and nobody as more than one".

At the same time the doctrine of Universal Conscience requires further elucidation, without which there is every possibility of its being misunderstood.

One of the main objections that have been urged against this principle, is that it is apt to degenerate into a mere formal routine—the spirit being lost in the letter.

For, there was not want of universalisation in the matter, when Rob Roy proclaimed,

The good old rule,  
The simple plan,  
That those would take,  
Who have The power,  
And those would keep  
who can.

And if a mere formal consistency—the possibility of universalisation alone—was the sole test of the moral worth, nobody could take any exception to the philosophy of the honourable gentleman. Similar is also the case with the extreme communism of the Bolsheviks of Russia, or of their prototype, Mazdak of ancient Iran.

Then again "each profession has a tendency to develop a special code of rules less exacting than the community at large. In the mercantile world, agents play sad tricks on their principals in the matter of commissions, and their fellow-merchants are astonished,

when the courts of law, compel the ill-gotten gains to be disgorged."—American Commonwealth. Chap-LXXV.

Mankind could hardly hope to rise above the quagmire of this pettiness, if the mere possibility of universalisation alone was the last word in the moral code of man.

In its negative aspect no doubt, the principle of universalisation is a safe guide—nothing that can be universalised can be said to be right. But the same thing cannot be said of the principle in its positive aspect.

This is so, because for the purpose of the application of this principle, there are certain assumptions which have to be made. It is inconsistent to take the property of another, if we recognise the legitimacy of private property; but if anybody denies this, there is no inconsistency in his taking another's chattels. The same may be said of other virtues as well—such as chastity, charity or truth. It is no good saying that they lead to the equilibrium of the society. "If anybody were to ask "why should we desire that society should be in equilibrium, why should we not seek to disturb the equilibrium, instead of promoting it?", there is no answer to give from the Kantian point of view. The answer to this question could only be given, by showing that equilibrium leads to something which we recognise as good, as something that can serve as an ideal of our own nature."—Mackenzie.—*A Manual of Ethics.* p. 246.

Thus an Ideal which we carry within us, becomes the explanation of the preference, and the final reference

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lies to the self alone, to the ideals that the self carries. "Man partly is and wholly hopes to be" or as Browning has put it,

"It is not what does which exalts him,

But what man would do."

The ideal becomes more and more explicit as the man rises higher and higher in the scale of being. The desires of a man are different from the desires of a beast, and the desires of a wise man are different from the desires of a fool,—the highest desire belongs to the Highest Self.

This is so because what we really seek to satisfy is not our desires, but ourselves (through those desires), and according as the Self (whose satisfaction is sought) is higher, the desire also is higher, and the highest desire is that which satisfies the highest self.

As has been said in the Gita.

सत्त्वगुरुपा सर्वस्य श्रद्धा भवति भारत ।

श्रद्धामयो अयं पुरुषः यो यच्चश्रद्धी स एव सः ॥

—Gita, 17-3.

Desires are relative to the nature of the man. A man is a bundle of desires, and as his desires are, so he is.

Or as the Gatha says—

ह्यत हृथा मनाओ बवत्,

यथा चीस्तिश् अंशहत् मयथा.

—Gatha, 30-9.

Because, there the mind is where the prospect of good is. Locke therefore pointed out that the proper way of determining what rational conduct is, would be to ask the question as to what would be the conduct of the Ideal Person.\*

कत् तेई राजरे, कत् वधी,  
कत् वा स्तुता, कत् वा यस्तुत्या,  
सुईयाई मझ्दा फा वओचा,  
या वीदायात् अशिष् रान्नाम्.

—Gatha, 34-12.

What are the inclinations Oh Mazda ! and what are the wishes, what is thy praise and what is thy worship, tell us that Mazda, let us hear, so that we might learn ( to do ) beneficence ( अशिष् ) to the world.

In other words the moral standard is primarily, the perfect person. Hegel thus laid down the fundamental moral law to be " Be a Person. "

What it is to be a " Person " we shall presently see. But whatever else it may be, it connotes those assumptions, those ideals, without which the Kantian principle of Universal Conscience would degenerate into a mere formal Law. The theory of Personality is a necessary supplement of the doctrine of universal Conscience.

Then again a great significance attaches to this principle, for the additional reason, that it removes the last tinge of externality of the Moral Law, that still clung to the Kantian principle of Universal Conscience.

\* Wheeler—an Elementary Course of Ethics p. 62.

If universalisation of the will has got to be adopted as a principle, only because there are other men who are one's equals, and whose rights have got to be respected in order to safeguard one's own rights, there is still an element of externality in the matter, a compulsion so to say, coming from without. 'Love of justice' is still to some extent, only another name for 'fear of injustice'.

But if universalisation is found necessary, for the attainment of one's Personality, for the sake of the highest expression of one's own self, then it is a case of Law imposed by the Self, on the Self, and for the Self, and the question of externality does not come in.

Moreover when one understands that it is the same Ideal Self that is realising itself in all individuals (no doubt in different ways, suited to the stage of development of the particular individual), all cause for conflict dies out, and impact with the desire of another man does not produce any irritation. For the difference in the propensities, is of a temporary nature; identity in the Ideal, is the permanent feature.

As has been said in the Isha-Upanishad.

यस्मिन् सर्वाणि भूतानि आत्मैवाभूत् विजानतः ।

तत्र कः शोकः कः मोहः एकत्वं अनुपश्यतः ॥

—Ishopanishad.

One, to whom others have become his own, by the perception of the identity (of the Ideal)—for him there is no illusion and no grief (in the struggle for existence).

Those who fail to perceive this Identity of the Ideal, have been named in the Gatha as—

गवोर्दे आरोर्देस् आसेन्दा. —Gatha, 51-14.

In the Hegelian exposition of Personality, Ethical discussions have reached the highest level of perfection, and it is the last word on the point so far as our present stock of Knowledge is concerned.

The author of the Gatha, refers to it in his Principle of the Higher Self.

अद्या अहेऊश् अस्त्वतो मनघ्हस् वा. —Gatha, 43-3.

Of the Self—the Lower and the Higher.

Thus for the purpose of determining what the good (duty) is, the maxim of यद्वाइ उस्ता कद्वाइ चीत् alone does not suffice, we have to take note of some other principle.

This is the Principle of Personality—"the rational or spiritual Principle within him, which is the essential element in the nature of man."

"Humanity is two-fold. In every person there is a particular individual element, and there is a common universal element.

A man is an Individual Self. He has a body of his own, and with that body is given a place in the world, a particular set of experiences, a particular set of sensations, feelings, instincts, wants. All this goes to make him a particular individual and is his Individuality.

If a man were nothing more than this, he would be

a mere animal. But man is more than a mere animal. He is rational, self-conscious, spiritual."

—Wheeler—Elementary Course of Ethics, p. 109.

"Man has appetites as animals have, and like them he has sensations and mental images, but these and everything else in man's nature, are modified by the fact that he has reason; his appetites are not *mere appetites*, his sensations are not *mere sensations*. In his appetites there is always more or less explicitly present the Conscience of an end—i. e. they are desires and not mere appetites. In his sensations there is always more or less explicitly present the element of knowledge—i. e. they are perceptions and not mere sensations."†

"And the significance of the moral life consists in the constant endeavour to bring out more and more completely the rational self-conscious spiritual element in the nature of man—i. e. his true Self.

The True Self is the Rational Self, and the Highest universe of thought is that, which is most completely rational. It is the universe that we occupy in our moments of deepest wisdom and insight."

"To say fully what the content of this universe is, would no doubt be impossible. The content of the universe of Rational Insight, is as wide as the universe of actual fact. To live completely in that universe would be to understand completely the world in which we live and our relations to it, and to act constantly in the light of that understanding. This we cannot hope

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† Mackenzie—A Manual of Ethics, p. 247.

to do. All that we can do is to endeavour to promote this understanding more and more in ourselves and others, in a way that is consistent with the promotion of this understanding."—Mackenzie—A manual of Ethics, p. 249.

I have again been obliged to quote at considerable length. The doctrine of Personality is much too abstruse and elusive even in the lengthy dissertations of modern prose. How much more difficult must have been the task for the Paighambar, to explain it in an archaic language, and in the elegant poetry of the Gatha, and to an audience not so well equipped as the alumni of the modern university.

But Prophets are made of a different stuff. Dharmaraja Zarathushtra was equal to the task that he was called upon to perform. In his message there is a complete exposition of the doctrine of Personality. If we fail to find it there, that is due to our own imperfections. Just as the good old Sayana said—

नैष स्थाणोर् अपराधः यद् एनं अन्धः न पश्यति ।

—Introduction to Rig Veda-Bhashya.

It is not the fault of the stick, that the blind man cannot lay his hands upon it—the stick is there.

The doctrine of Personality, in all the richness of its implications, is there in the Gatha. We have simply got to read between the lines.

For what else could the Principle of Haurvatat, mentioned in the Gatha, times without number, mean, unless it means the doctrine of Personality?



I am quite aware that the word Haurvatat has been explained in various ways. Kanga translates it सुखाकारी, Mills as healthful weal, Moulton as health, and Pithawala as bliss. The constant association of Haurvatat with Amaretat (immortality)—which term also, has been misunderstood—has given rise to the impression that Haurvatat should mean something that is near allied to immortality, or some such thing as health or bliss.

But we might ask these good scholars that Haurvatat is a compound of two words हृ (or उ) and उर्व—good and soul—but where please, is your 'health' or 'bliss'?

The word उर्व\* means the soul, and qualified by हृ (well), it means the True Soul, or the True Self, i. e. the Higher Self or the Personal Self and nothing else than this.

There will be little room for doubting this interpretation if we look to the analogy of the Indian parallel word अन्त्यात्म. It is also composed of two words, अर्धि (high) and आत्मा (soul) and connotes the Vedantic interpretation of the Principle of Personality.

\* उर्वन् is connected with the Sanskrit word उरस् [uras] which means (1) breast (2) seed or (3) breath from which comes the word औरस पुत्र—self-begotten son.

[The word उर्वी means the Earth.]

Most probably it is connected with ऊर्ध्वः [fire] the fire of life. Cf. और्ध्वः = वडवानलः Amarkosh-Swargabarga. The word is extant in two forms. उर्वन् or उर्वन्.

हउर्वतात् is generally derived from the Vedic. सर्वताति or Perfection, i. e. The Perfect Self=The Higher Self.

As a matter of fact, the doctrine of the Higher and the Lower Self (or, as the Hegelians would put it, the Personal and the Individual Self) without which the moral life is, as we have seen, not explicable, appears to be the joint heritage of the Indians and the Iranians alike. Its origin can be traced to the Vedas.

द्वा सुपर्णा सयुजाः सखाया, समानं वृक्षं परिषस्वजाते ।

तयोर् अन्यः पिप्पलं स्वाद्वत्त्वं, अनश्नन् अन्यः अमिचकाशति ॥

—Rig Veda, 1-64-20.

There are two birds of beautiful plumes, friendly and similar, dwelling in the same tree. One of them is busy in tasting the fruits of the Pippal tree (i.e. the sensual pleasures) whilst the other abstains and shines in its own glory.

This glorious bird was named in India as अध्यात्मा (Adhyatma) and in Iran as हवर्वा (Haurva), and the End of Life has been set down in the Gatha, as in Hegel, as the attainment of this glorious bird—आत्मलभः or ऊर्वासित (Gatha 44-8) as it is called in the East, [or Realisation of the Higher Self, as it is called in the West.]

The curious reader will find herein the etiology of the Si-murgh (Phoenix) of the Sufficult [or Neo-Zoroastrianism] and its reflex the Anka of the Arabs.

The conception of the Ideal Self is a necessary postulate, not only of the Moral Philosophy—in as much as without this conception, the ultimate assumptions and the rationale of moral preference cannot be fully comprehended—but is a pre-requisite of the Religious Philosophy as well. We cannot run away

from our own shadows. Similarly our conception of Godhead is bound to be anthropomorphous. That is to say, our idea of God is very much mixed up with our idea of an Ideal Person, so much so, that we can think of God only in terms of an Ideal Person.

We are now in a position to appreciate as to why in the Honover, the idea of the Ratu (The Ideal Person) is tacked to the idea of God (Ahu).

यथा अहु वदर्थो अथा रतुश्.

Just as God is to be adored, so is his Prophet.

And in as much as the Iranian sages appreciated more readily the necessity of the conception of an Ideal Self, for the moral uplift of mankind, that we find a mention of the matter in the holy Honovar, as contrasted with the holy Gayatri.

It was the spirit of Iran yearning for an Ideal Person that found a voice in the Gatha, when it pointed out Dharmaraja Zarathushtra as the prophet of mankind.

अयेम् मोह इदा विस्तो,

ये ने अयेव सास्नाओ गूषता,

जरथुस्त्रो स्पितामो;

इवो ने मझ्दा वदती अवाइ चा,

चरेकेरेप्रा सावयेगहे,

ह्यत् होइ हुदेमेम् याइ वखेप्रद्या.

—Gatha, 29-8.

Him alone I know here—Zarathushtra Spitama—who alone has lent his ears to my instructions. He

longs for me ( who am ) the Mazda, and for righteousness, I have therefore bestowed on him the dignity of a prophet, in order to teach duty.

Iran thus found the Ideal Self in the Person of Dharmaraja Zarathushtra. Whether Iran's choice was rightly made, only a correct interpretation of the Gatha can show.

मस्क आँ अस्त कि खुद बिवुय्यद् ।

न आँ कि आत्तार सिगोयेद् ॥

Musk is that which is known by its own perfumes, and not that which the druggist proclaims.

But Iran's choice found the readiest reciprocation in Hind as well, as is evident from the history of the word Narayana—all distinction between the name and the designation of the Prophet being completely lost here.

The word नारायण (The same as नरोद् नरः of the Gatha, 48-10) originally meant the Ideal Man,—the Superman of Neitche's dream—as distinguished from नर or common man. It was, to begin with, a descriptive name or a class noun; but in course of time, it came to be converted into a proper name, by being restricted in its application to a particular individual (Spitama Zarathushtra). Just as in Bengal when we say Vidyasagar, we mean only Ishwar Chandra Vidyasagar and no one else, though several other persons obtained the title. As a consequence the name of the person gradually fell into disuse and the designation came to take its place. The designation, not only was sufficient to indicate the person, but it was the only term used.

As other instances of the same process, we may note how the title Christ (the anointed) is gradually replacing the name Jesus, or how the designation Buddha (the enlightened) has almost replaced the name Gautama.

Similar was the case with the Mahabharata. In speaking of "Zarathushtra the Narayana," it thought that the word 'Narayana' alone suffices. Thus in tracing the origin of the positive Philosophy of आशिष् (the Yoga Philosophy of action, as against the Sankhya Philosophy of renunciation) which is the special contribution of Dharmaraja Zarathushtra, the Mahabharata says that it was enunciated by Rishi (or Ratu) Narayana.

प्रवृत्ति लक्षणं धर्मं ऋषिर् नारायणो अववीत्.

—Shanti, 378-83.

The Ethics of Self-Assertion was preached by Rishi Narayana.

[The word Narayana is here qualified by Rishi, to distinguish it from the Ideal of all Ideals, God himself.]

Indeed the whole outlook of the Mahabharata—its non-ascetic, positive, militant philosophy, may be said to be only an amplification of the principle of the Gatha. And—

अहिंसा सकलो धर्मः हिंसाधर्मस् तथा हितः।

सत्यं ते अहं प्रवक्ष्यामि नो धर्मः सत्यवादिनाम्॥

—Shanti, 271-20.

"Tell you truly, non-violence is quite a duty, but violence for the right cause is also a duty. This is our creed, the creed of the followers of the Truth."

May be said to be a replica of the principle—

ये मईव्या यजोश् अह्माइ अस् चीत् वहिस्ता.

—Gatha, 46-18.

“Ill to the Evil, and Weal to the good.” as laid down in the Gatha.

We are led to this conclusion, not only from the very remarkable similarity existing between these two points of view (दर्शन), there are internal evidences also which point to the same direction.

It is the Ethics of Dharmaraja Govinda that the Mahabharata undertakes to illustrate. He is the leading figure in the great Epic. But where did Dharmaraja Govinda pick up his moral code?

Tradition is insistent that Arjuna and Govinda are reincarnations of Nara and Narayana,\* or of Farashoshtra† (cf नरोइ फेरशोश्त्राय—for the sake of Farashoshtra, the Nara—Gatha 28-8) and Zarathushtra, as they were called in Iran.

One may not be inclined to attach much importance to mere tradition, but he has no reason to disbelieve Dharmaraja Govinda's own statement that he derived his Philosophy from the Iranian sources.

\* नर-नारायणौ यौ तौ ताव एवाश्नुनकेशवौ ।

विजानीहि महाराज प्रवीरौ पुरुषर्षभौ ॥

—Udyoga Parva 96-46.

† There is a rule of Panini that the word पृषत् is changed into पृष् in a compound, ( 6-3-109 ).

Thus पृषत्+उदर becomes पृषोदर, पृषत्+उष्ट्र would become पृषोष्ट्र, पृषत् means spotted पृषोष्ट्र—one having a spotted camel.

अथर्वङ्गिरसी ह्येषा श्रुतीनां उत्तमा श्रुतिः ।

अविचार्यैव काव्यैषा श्रेयस्कामैः नरैः सदा ॥

Karnaparva, 69-85.

This is the philosophy of the Atharva-Angirases and the best of all philosophies. Those who desire welfare should act up to this code.

Those who know that the priests of Iran were, as they are even to-day, known by the name of Atharvans, know quite well where to look for its source.

Herein do we find the reason, why every chapter of the Mahabharata begins by doing homage to Nara and Narayana,

It is because the philosophy of Rishi Narayana [Zarathushtra.] is the central idea of the Mahabharata, that he is remembered at the beginning of every chapter.

नारायणं नमस्कृत्य नरञ्चैव नरोत्तमम् ।

देवीं सरस्वतीञ्चैव ततो जयम् उदीरयेत् ॥

It is after doing reverence to Narayana and Nara, the best of men, as well as to the Goddess of Learning that one should read this book, named "Jaya" ['Victory'-as it commemorates the great Victory of the Kurukshetra].

It is peculiar of the Mahabharata alone, that Narayana and Nara are selected for ovation, to the exclusion of the gods of the mythology who are left in the background. This was done because the whole book owed its view-point to Ratu Narayana.

That the Mahabharata should represent the Philosophy of Zarathushtra is truth though it may be stranger than fiction. Too much should not be made of the fact that the name "Zarathushtra"\* does not occur in the Mahabharata. There are few references to Gautama Buddha by name, in classical Sanskrit Literature in spite of his being the most puissant personality in the heart of Aryavarta.

There is little doubt that in the days of the Mahabharata, the people, both of Aryayana (Iran) and Aryavarta (India) enjoyed the same civilisation. Gandhari hailed from Kandahar, and Madri from Media. This is not stated only on the strength of the similarity between the names of the persons and the provinces. The distance of these places and their direction from Indraprastha [Delhi], as stated in the course of the Digvijaya expeditions, would leave no manner of doubt. Shalya, the king of Media, noted for the peculiar Iranian gift of equestrian skill, had been prevailed upon by Duryodhana, to take the charge of his forces as commander-in-chief, in the Kurukshetra war. It is idle to suppose, that the Philosophy of Zarathushtra, whose advent synchronises almost with the Vedic period, was not current at the time, or that if it was current, these people did not come under the

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\* The term 'Zarat' in nomenclature would not sound outlandish to those who are familiar with names like जरत् कार (Zarat Karu) and जरत् गव (Zarat Gaya). Nor the word ऊष् sound stranger than अश्व (Ashwa) in Brihad-ashwa (बृहदश्व) or Rohitashwa (रोहिताश्व.)



influence of that philosophy. On the other hand, the deprecation of the caste system by Dharmaraja Zarathushtra had already had considerable effect over the people.

ये अपाऊने वहिस्तो,  
खाएत् वा अत् वा वेरेजेन्यो,  
अइर्यम्ना वा अहुरा,  
वीदास् वा श्वक्षंघहा गवेई,  
अत् हवो अपह्या अंघ्रहत्,  
वंघ्रहेवस्वा बास्त्रे मनंघहो.

—Gatha, 33-3.

He alone is the true servant of Conscience and Rectitude, who befriends the honest man. It does not matter whether he is a Vaishya, a Kshatriya, a Brahmin, or the Casteless cosmopolitan.

And by the time of the Mahabharata, the oppressions of a hide-bound caste system had almost died out in Persia, as is evident from the following excerpt.

ततो वै ब्राह्मणो भूत्वा ततो भवति क्षत्रियः ।  
वैश्यः शुद्रश्च वाहीकः ततो भवति नापितः ॥  
नापितश्च पुनः भूत्वा ततो भवति ब्राह्मणो ।  
द्विजो भूत्वा तु तत्रैव पुनर् दासो अस्मि जायते ॥  
भवन्येककुलै विप्राः प्रसृष्टा कामचारिणः ।  
गान्धारा मदकाश्चैव वाहीकाश्चाल्यचेतसः ॥

—Mahabharata—Karnaparva,

chap. 45-6+7+8.

As for the Vahika (inhabitant of Bactria) he is at first a Brahmin, and then becomes a Kshatriya, a Vaishya, a Shudra or even a barber.

And After becoming a barber he may again become a Brahmin, and after being a Brahmin he becomes a serf.

Even in the same family some are Brahmins, whilst others are indeterminate or inconstant in their caste.

Such is the case with the people of Kandahar, Media and Bactria, ignoble as these people are.

Karna meant the above as a reflection on the respectability of Iran. We are however inclined to think that the caste system that had evolved in Iran, and which is here depicted i. e. a personal distinction without making it hereditary (as the clergymen in the West, are) represents the caste system in its best form, and is an evidence of the practical genius of Dharmaraja Zarathushtra in the matter of nation building.

It may be noted here that full three chapters of the Karnaparva, viz. chapters 40, 44 and 45, give a detailed caricature of the Iranian civilisation. Being admittedly a caricature, it is far from being complimentary to Iran. But all the same this caricature, as much as the marriage relations between the parties, is calculated to show the conglutination of the two people, what in jest and what in earnest, just as the case is, with the Scotch and the English at the present day.

But we have strayed far away. It is time that we revert to our original theme of Haurvatat.

We have said that the development of the conception of the Ideal Self is the special culture of Persia, and no other evidence of this is necessary than what her unique poetic productions, the Ghazals, can give. For what are these Ghazals, but expressions of the longing of the human soul for the Ideal Self, the Permanent Self, the Beloved self (उस्ता तनुम् as called in the Gatha, 33-10.)

As a matter of fact the idea got so much currency even outside the limits of Persia, that when Hazrat Muhammad declared himself a Hanyf\* (Reformer) and took to reforming the Semitic faith with the aid of Selman the Persian† he added on to the Jewish Chief Formula (the Shema)×—"The Lord our God, is one Lord"—a counterpart, inculcating necessity of the Ratu, and formulated his kalima (creed) as "There is no God but God and Muhammad is the Prophet of God."

Whether Muhammad, was an Ideal Person or not, is besides the point. What is material here is this, the idea of the 'यथा अहं वय्यो अथा रतुम्'—Just as God is to be adored, so is his Prophet—was here echoed.

The conception was considered by Atharvan Zarathushtra so essential that he did not stop by making only a cursory reference to the opposition of the two selves, but gave to the Principle a definite name, and

\* Rodwell's Koran-Preface p. 9.

† Koran-Sura xvi-verse 105.

× Sources of Islam by Rev. John Blair p. 28.

laid it down as one of the Holy Laws (अमेषा=\* the unchangeable) of the Moral Life.

And just as in the Brihad-Aranyaka Upanishad, the essential Principle of the Moral Life has been laid down as a knowledge of the Self.

आत्मा वा रे श्रोतव्यः मन्तव्यः निदिध्यासितव्यः

Hallow, the Self (alone) is to be heard, to be understood and to be meditated upon.

The Gatha also says the same thing.

अत् चा अद्वाइ विष्पनांम् वहिस्तेम्,  
खाध्रोया ना खाध्रेम दइदीता.

—Gatha, 43-2.

Give me the best of all (gifts) viz. the Truest Self (literally, Self of the Self).

\* अमेषा literally means that which does not die; but technically it means the same thing as we understand by Law. Matter may be destructible, but law never is.

In India the word that is in use, is सत्य (from root अस् to be)—that which persists, that which does not die.

Thus अमेषा and सत्य denote the same thing; one describing it positively, by saying that it persists; and the other negatively saying that it does not die.

We would not thus be very wrong in translating अमेषा स्पेन्ता as Holy Laws.

अमेषा and अमेराताव are derived from the same root मृ to die. The equivalents in Sanskrit would be अमर and अमृतत्व.

In translating अमेषा as Law, it would be interesting to note how modern thought as well seeks an alliance between Duty and Law.

“To live by Law,

Acting the Law we live by without fear,

And because right is right, to follow the right,

Were wisdom in the scorn of consequence.”

—Tennyson.

Though the words used in the Indian and the Iranian Texts are different viz, आत्मा in the one case, and खात्रा in the other, the meaning is the same.

In the Indian Language the terms used for expressing the Self are two, viz. आत्मा and स्व (Swa). स्व has got different variation such as स्वधा\* (Swadha) or स्वतस (Swātas) or स्वयम्. From स्वतस to स्वतर is not a far cry; and how the Sanskrit स changes into Zend ख; is a common observation of Philology. Thus स्वस्र Swasri (Sister) is changed into Khwester, and सुरः स्वेतः (the bright sun, cf. यमः स्वेतः) is changed into खोरशेद (Khurshed). So that खातर (Khatar) and खात्रा (Khathra) need not sound so very strange to the Indian ear, as at first sight it appears to be. And when Dharmaraja Zarathushtra calls it the best of all gifts, one need not consider that खात्रा is such a commonplace thing as a berry or a fig.

It is in the same sense in which the Katha Upanishad calls पुण्यः (Personal Self) to be the highest thing in the universe, that Dharmaraja Zarathushtra also calls Khathra to be so.

पुण्यान् न परं किञ्चित् सा काष्ठा सा परा गतिः ।

एष सर्वेषु भूतेषु गूढः आत्मा न प्रकाशते ॥

—Katha Upanishad.

The soul lies hidden in everybody, not manifest. It is the Purush—the Personal† Self. It is the noblest guide.

\* From स्वधा comes the word खोदा [Khoda] from which is derived the word God—the Self-Existent.

† Similarity between the words Purusha and Person, as between Self and Swa, is worthy of note.

We would not wait here to examine the other places where 'Khathra' has been used in the Gatha. For irrespective of the meaning that the word **खात्रा** may bear, the Principle of Haurvatat in the Gatha is quite clear by itself.

We might however mention that in

(1) स्पेन्तो दइरीत् खात्रे. (28-2)

So that Spenta (Manyu) might establish us (खा = to place) in Personality.

(2) बयू वेरेदेव्यो दुष्-खरेयेम् नांसत् खात्रेम्. (53-6)

Of the sensual, Indulgence kills the Personal Life.

(3) रओचेवीश् रोइथ्वेन् खात्रा. (31-7)

Personality, shining in its own splendour.

(4) खात्रा मएथा मया. (33-9)

Personality which is the Goal of Goals (i. e. the essence of all Existence).

(5) या नाओ खात्रे दयात्. (50-5)

Which will establish us in Personality.

In all these places the meaning of **खात्रा** as personality will be found more appropriate than any other interpretation.

It was this Higher Self that Dharmaraja Zarathustra refers to in speaking of

(1) अहुम् ये वंघहेउश् मनघहे (53-5)

Life of the conscience and

(2) मनहीम् अहुम्

The Spiritual Life.

And it was this Higher Self that he prayed for when he said,

(1) वस्ना हृद्येम् दायो अहुम् (34-15)

Through Will give me the True Self.

(2) अहमाह मीज्ञदेम् हनेन्ते पराहुम् (46-19)

The Higher Life shall be his reward.

And the preceptor, who was qualified to give instructions about the aquisition of the Real Self, was called अहुम्-वीश\* रु.

चित्रां मेई दाम् अहुम्विश रुम् चीञ्चरी (44-16)

Give us also a skillful (चित्रा) preceptor, who can lead to (a knowledge of) the Self.

Now then, what is this Personal Self that is so much extolled here. We have already said that it is impossible to state exhaustively all that is contained in the Idea.

“The mystery that belongs to it, arises from its being the only thing, or a form of the only thing, that is real (so to speak) in its own right; the only thing, of which the reality is not relative or derived. For this reason it can neither be defined by contrast with any co-ordinate reality, as the several forms of inner experience which it determines may be defined by contrast with each other, nor as a modification or determination

\* अहुम् वेशयति प्रापयति इति अहुम्-विश It may be said to be an instance of what has been called in Panini as अलुक् समास i.e. where the case termination of the previous word does not drop. That is why “म्” the sign of the accusative does not drop from अहु.

of anything else. We can only know it, by a reflection, on which is its own action, by analysis of the expression it has given to itself, in language, literature and the institutions of human life, and by consideration of what that must be, which has thus expressed itself."

—Green—*Prolegomena to Ethics*, p. 104.

Thus the Moral Life is a Life of Faith and not of sight.

"The Divine Mind no doubt sees with perfect clearness, the ideal of human nature and hence knows with perfect certainty, what is perfectly right for a man to do, at every moment of his existence. Had man this knowledge, his whole way of life would be perfectly plain before him. He would be advancing to a goal, which he always sees with perfect distinctness. Under such circumstances, we can hardly imagine a man taking the wrong path, and human life would no longer be a state of probation. As it is, man is not allowed to see clearly the end of his life. His life is surrounded with mystery. He is required to advance to a goal which he cannot see, but in which he is to believe. To guide him in his advance, he is given Moral Reason."—Wheeler—*An Elementary Course of Ethics*, p. 116.

It is for that day, when a clear vision of the goal will be possible, that the Gatha prays:

कदा वएदा येजी चह्या क्षयथा,  
मझ्झदा अषा येह्या-मा आइयिन् दएथा.

—Gatha, 48-9.



When shall I know, Oh Mazda, that Thou through Asha, art supreme above all. [and know in such a way] that there shall be no further doubt.

But until that day comes, we have got to live by faith, to believe that justice shall win in the end and that our instincts and aspirations cannot be all in vain.

नेहत् दिव-श्रद्धयाइ विस्वा-हिषस् अहुरो. —Gatha, 45-4.

The All-merciful Ahura does not deceive [by raising false hopes].

But if we cannot define Personality, we can still state its leading characteristics.

“These then are the constituent elements of Personality as such—Self-consciousness, the power of Self-determination and the desire which irresistibly impel us to communion with other persons, or in other words Reason, Will and Love. These are three perfectly distinct and distinguishable functions, but they are united, by being the functions of one and the self-same subject, and gain a peculiar character from this very fact. They are the thoughts of a being that wills and loves, the will of a being that loves and thinks, the love of a being that thinks and wills; and each attribute may be said to express the whole being, therefore in terms of that attribute.”—Illingworth.—**Personality: Human and Divine.** p. 29.

Thus a Person is

(1) Rational or Self-conscious.

Through his power of self consciousness, a person contemplates himself as an object and he contemplates

his sensations, feelings, instincts and impulses as objects which must be controlled and reduced to order, and to harmonise with the character of the Self.

(2) Moral or Self determinate.

As a moral being a person sits on judgment over his own actions and classifies them as good or bad. "It is the knowledge which we have with ourselves, of a right and a wrong, of a duty which we ought to do, and of an end or purpose in life."

It perceives that there is an "eternal and immutable element" in morality, and for every man, whatever be the limitations of his understanding there is an "ought" which he has to fulfil, whatever be the consequences. It has thus to give up 'Prudence', and take to 'Conscience', which is its own law.

(3) Blissful or Self-satisfied.

For it can make or unmake its own pleasure.

Happiness is relative to the nature of the being who enjoys it. A man's feelings and desires depend upon what he is and how he regards himself. His feelings and his desires are not entirely given him. To a large extent He makes his feelings and he makes his desires for himself.

This is what led Milton to say:

"The mind is its own place,

And itself can make,

A heaven of hell and a hell of heaven."

And mankind agreed with the view that  
 "Stone walls do not a prison make,  
 Nor iron bars a cage,  
 A mind happy and contented,  
 Takes these for a hermitage."

It is these characteristics of the Self, that distinguishes man from the lower creatures. Though man is in Nature he is not of it. He is a law to himself, an end in himself. He is a spark of the Divinity.

This is why personality has been called the highest thing in the universe—वीर्यनाम् बहिर्दत्तम्.

These the characteristics of Personality have been condensed together in the celebrated Indian formula 'सच्चिदानन्द.'

It is सत् or exists for itself i. e. Self-determinate, चित् or Self-conscious and आनन्द or Self-satisfied, i. e. the creator of its own happiness.

The very same thing has been stated in the Gatha in

दुष्कृताइस् जेनेरांस् खुनेरांम्वा रामां च,  
 आइस् ददात् व्येइतिव्यो विजिब्यो.

—Gatha, 53-8.

Let both the high and the low, by virtue of Moral Courage, achieve Self-Consciousness, Self-determination and Self-satisfaction.\*

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\* The hymn is addressed to वज्यम्नाब्यो कइनिब्यो—(53-5) i. e. to the great and the small.

वज्यम्न-बहु-भन (cf. लघिमन, गरिमन, महिमा)

बहु becomes वजु as हिम = जिम, अहम = अजेम.

कइनि—comes from कन small. cf. कनिष्ठ आता youngest brother. It does not mean marriageable girls.

[ क्षत्र = Defiance (to pleasure).

जेनेराम् = Self-consciousness from ज्ञा - to know.

कृनेराम् = Self-determination from कृ to do, will to do.

रामाम् = Satisfaction from रम् to be pleased.]

We thus know what the characteristics of a Person are, and we can understand what Hegel meant when he laid down the supreme moral law as "Be a Person." It should be the end of our life to have more and more of this Self-consciousness, Self-determination and Self-satisfaction or in the words of Tennyson, Self-knowledge, Self-reverence and Self-discipline.

It was thus, not a programme of Self-repression but one of Self-expression, that Dharmaraja Zarathushtra taught to his followers,—not the life of an ascetic, but that of a householder.

And there was a great necessity for such a philosophy at the time. Somehow or other the idea had got hold of the Aryan Society that virtue consisted in the suppression of all desires, and that asceticism was the way to salvation. The canker of pessimism was eating into the vitals of the nation, and it was necessary to bring the race back to a healthy optimism of the old times when the people knew how to enjoy the life, and be thankful to God for the gifts of nature. A morose mournful attitude, was the symptom of a diseased mentality. And Dharmaraja Zarathushtra took upon himself to revive and revitalise the race. So he prescribed the appropriate remedy, viz. a programme of Self-realisation or Haurvatat. Life should be allowed

to grow to its full stature by giving free play to all reasonable desires, and not crippled into a dwarf, by being cabbed and caged on all sides.

It was the same Philosophy—the Philosophy of Yoga (Self-assertion) as distinguished from the Philosophy of Sankhya (Self-Denial)—that Dharmaraja Govinda taught in the Gita—as has been ably interpreted by Lokamanya Tilak in his wonderful book, the Gita Rahasya.

Even Dharmaraja Gautama whose doctrine of Ahimsa (non-violence) has been unfortunately confounded with asceticism, clearly states

योगाद् वै जायते भूतिर् ।

अयोगाद् भूरि संशयो ॥

—Dhammapada, 20-10.

Karma-yoga leads to prosperity, and asceticism to decline.

This could not be otherwise. For the programme of suppression of all desires, is incapable of being carried out into practice.

The desire “to suppress all desires,” is itself a desire, and if all desires were to be suppressed, there could be no reason for not suppressing this desire as well. The principle is suicidal.

This is known in Ethics as “the Paradox of Asceticism” and has been very pithily expressed by Dharmaraja Zarathushtra in the dictum

ये ने उसेन चोरित स्पेनूवा अस्पेनूवा.

(God) who has placed the accomplishment of both Right and Wrong, on our own desires.

[ चरेत्—from चार causative of चर चार means to direct, to place, to establish.

उसेन्—from Sanskrit वश् to desire, cf. इत्तीश्  
उसेन्-44-10.]

This is to say that independently of our desire, there can be no question of right and wrong.

It is impossible for a man, to have no desire and yet to do the right.

“In denying human desire a place in the good life, asceticism denies the only means by which the ideal end can ever pass into actuality.”

Thus even admitting that the suppression of all desires was the ideal to be attained, a man could not follow this ideal, without having the desire to follow it.

It is through our desires that we realise the Ideal or what is sometimes called, the Ideal realises itself.

Thus the maxim ये ने उसेन् चरेत् स्पेन्वा अस्पेन्वा, contains in a nutshell the philosophy of Zarathushtra, which is to say the philosophy of Action, as against that of Renunciation. It is one of these sayings which ought to be on every lip, and might have been, if the Zoroastrians were mindful of propagating the teachings of their prophet.

To revert to our own theme. To occupy the point of view of the Higher Self is not therefore to withdraw from all our desires; it is rather to place all our desires

in their right relations to one another. Dirt has been defined as "matter in the wrong place." So moral evil may be said to consist in the misplacement of desire.

Thus while the negative element of our moral life i. e. the limit of our moral programme, is given by the Principle of universal conscience.—No desire can be right unless it can be universalised—the positive element i. e. the contents of our moral life, is given by our desires.

This is meant by saying that the Hegelian doctrine of Personality, supplements the Kantian theory of Universal Conscience.

Thus the dogma of annihilation of desires did not appeal to Dharmaraja Zarathushtra.

दाईदी तु आर्मैते वीस्ताशपाय ईषेम् मद्द्व्या चा.

—Yasna, 28-7.

Let Armaiti give us our desires.

स्पेन्तो मद्ददाओ अहुरो अथा ने सज्ज्याई ऊस्ता.

—Gatha, 51-16.

Benevolent Mazda Ahura, let us attain our end.

पशूस् वीरेंग् अद्वाकेम् फ्रदथाई आ. —Gatha, 45-9.

Increase our cattle and men.

It is in the recognition of the value of our desires, in its revolt against the extreme asceticism of the cynic—that the value of the doctrine of Haurvatat lies.

Haurvatat is also a corrective of the extreme pliability of utilitarianism. One good man need not allow himself to be robbed of his property, simply

because ten robbers have come to take it away, and the good of a greater number (ten against one) is the apparent result.

Nor need one give up his personal convictions in favour of the mob-rule—oppression of the majority—which is the greatest of curse of modern democracies.

The only limit that need be put on one's desires is that they should be capable of being universalised, that they should be the desires of the real self, the Higher self (Haurva), the self that carries with it an Ideal.

In the political sphere also, the Eternal laws inculcated by Dharmaraja Zarathushtra are not without their application.

When Mazzini writes "Individuality (i. e. Conscience), applied alone leads to anarchy; society (i. e. Tradition), if it be not constantly interpreted and impelled upon the route of the future, by the intuition of conscience begets despotism and immobility. Truth is found at their point of intersection."—Mazzini's Essays on the Condition of Europe.

—We are reminded that the laws of the Vohu Manah (Individual Conscience) and Vahisstem Manah (Social Conscience) are here being reconciled to the Principle of Haurvatat.

In Sociology, the conflict between Egoism and Altruism vanishes before the harmonising influence of Divine Discipline (Amesha Spenta), which Dharmaraja Zarathushtra promulgated. For not only is it true that "a person sees Personality in every person,"



and finds satisfaction in Personality in every other Person" but Personality implies also self-sacrifice. For we can realise the True Self only by realising social ends. "If every one were to seek only his own ends, this would be a bad way of securing the ends of even any one individual."

On the other hand "If each one neglected himself, he would deteriorate in his ability to help others." "It must always be necessary to take more thought for our own individual development, than for that of any one else, because each one best understands his own individual needs, and has the best means of working out his own nature to its perfection."

"But when this is done from the point of view of whole, it is no longer properly to be described as Egoism. It is Self-realisation, but it is Self-realisation for the sake of the whole. We seek neither our own good simply, nor the good of others simply, but the good, both of ourselves and of others, as members of a whole."

Thus there need not be a surrender of one's own conscience "in favour of the conscience of another person."

पोरु-अएनाओ एनास्ता यइश् खावयेइते ये जी ताइश्,  
अथा हाता-मराने अहुरा वहीस्ता वोइस्ता मनंह.

—Gatha, 32-6.

The man who follows the multitude is a blind man. What he hears, that he becomes (has no strength of character). May Ahura, whose remembrance does us good, inspire the Conscience.

For "a man has to make himself a Person by his own conscious efforts." He will not be a person through the efforts of others. He has got to shift for himself.

As Dharmaraja Gautama has said:

शुद्धिं अशुद्धिं पञ्चमं,  
नान्यो अन्यं विशोधयेत्.

—Dhammapada, 12-9.

Perfection and imperfection are peculiarly one's own duty. No one can purify another.

When it is said that the life of Personality is a life of self-sacrifice, self in that case means the lower self, the separate self, the self of the particular feelings and impulses, the self with which men unfortunately are often far more familiar than with the Higher Ideal Self. He must take every one of these individual experiences, and subordinate them to the general ideal of personal life.

In this way individuality must be absorbed into personality, and the separate self, as separate, must die. We must "crucify the flesh" if we would live the "life of the spirit," and from the death of the Lower, emerges the life of the Higher Self.

Only this "crucifixion," this "death" is not to be attained, as is sometimes supposed, by the suppression of the lower self, but by its subordination to the life of the higher self.

The lower self, in the Gatha, is figuratively called the beastly self, and conquest over it is called "dominion over beasts."—फेरेरुम्.

अषा हजो एमवत् वोहु मनंहा फेसेरतुम्.

—Gatha, 33-12.

Oh Righteousness, send quickly, dominion over the beast, by the help of conscience.

[ हजो—send from सज to touch, to meet.

एमवत्—with force, quickly

फेसेरतु \* ( 1 ) फेसे=पशु ( 2 ) रतु—leader ].

It is also called the Devil's self.

योई उर्वताईस दुजो अषाहा गएथाओ वीमेरेन्चईते.

—Gatha, 31-1.

Who at the instigation of the Devil's Self devastates a noble land.

The evil propensities are styled “alliance with the Devil.”

अन्तरे विस्वें द्रेग्वतो हह्वें अन्तरे स्यूये.

—Gatha, 49-3.

I put down with all my heart the alliance with the Evil one.

It was a very tough fight against the evil that Dharmaraja Zarathushtra asked us to put up.

कथा अषाई दुजेम द्याम् जस्तयो.

—Gatha, 44-14.

How can we deliver the evil unto the hands of the good ?

The evil however is within us.

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\* Shiva being called पशुपति and Jesus Christ, a shepherd.

कथा दुजेम् अहत् आ नीश् नाशाम्।

—Gatha, 44-13.

How can we kill to finish, the evil that is in us.

[ नीश्...नीश्-completely, without any residue. ]

Complete non-cooperation with the Satan is urged.

नोईत् ना पोउरुस् द्रेक्तो ख्यात् चिस्तुषो  
अत् तोई विस्पेम् अग्रैम् अषाउनो आदरे.

—Gatha, 43-15.

Let no one having manliness, pander to the vicious.  
Thus can the righteous break to pieces, all the dark  
forces.

[ आदरे—from दृ to tear ]

Defiance to pleasure is the only weapon which can  
smite the Devil.

मह्यो क्षत्रेम् अओजोहवत्  
येह्या वेरेदा वनएमा दुजेम्.

—Gatha, 31-4.

Give me firm Defiance, with whose help I may  
remove the evil.

But the conquest of the lower self alone does not  
cover the programme. There is something positive to  
live up to.

As a matter of fact, conquest of the lower self  
becomes easier for him who is engaged in some higher  
pursuits of life. As has been said in the Gita:

विषया विनिवर्तन्ते निराहारस्य देहिनः।

रसवर्जं रसो अप्यस्य परं दृष्ट्वा निवर्तते॥

—Gita, 2-9.

A merely abstinent man can hardly eradicate the relish for sense-pleasure. It is only when he is engaged in a higher pursuit, that the lower pleasures die out.

The advice of the Gatha therefore is to follow the inward call of the Higher Self.

अयाओ अरोई हाकुरेनेम्,

ययाओ हचिन्ते उर्वानो. —Gatha, 33-9.

That way we shall get perfection, which way the Self inclines.

For apart from his desires, "apart from the rights and duties they represent, the individual life shrivels up into quite insignificant proportions; in connection with them it expands to the full extent of its recognised capabilities."—Muirhead—Elements of Ethics p. 173.

As has been said in the Gatha.

गवोइ वेरेज्याताम् ताम् ने खरेथाइ फुषयो.

—Gatha, 48-5.

Let the world flourish, and afford scope for the free play of our aspirations.

These then are the implications of the Discipline of Haurvatat as taught by Dharमारaja Zarathushtra and following Ruskin's celebrated dictum "Work is worship" we can say that Haurvatat is not simply an Ethical discipline but a religious discipline as well. For the inward call of the soul, is a call from God.

योई मोई अह्माई सेरओषेम् दान् चयश्वा,

उपा जिमेन् हज्जवाता अमरेताता.

—Gatha, 45-5.

Those who place their love and choice on Me-in-them, attain Self-realisation and Immortality.

[मोई अहमई—Myself-Himself, i. e. Myself (God) residing in him (the aspirant).]

It is therefore no wonder that these two Disciplines laid down by Dharmaraja Zarthushtro, viz Haurvatat and Ameretat, were worshipped by the Armenians (before they became Christians), under the names of Horot and Morot\* as well as by the jews (Midrash Yalkut chap xlv). †

Hazrat Muhammad also taught the same lesson and described them as Angels under the names of Harut and Marut (KORAN—sura 2—verse 95).

Their body was of fire, an indication of the source (fire-worshippers) from which the idea was borrowed (KORAN—sura 7—verse 11.)

And one who did not believe these angels was not to be considered a Moslem (KORAN—sura 4—verse 135.)

Thus we see that the source of all these revelations was the Gatha. Still if there be any amongst us, so unfortunate as not to find any inspiration in the Gatha, he will find it nowhere else.

All the great spiritual truths are there in the Gatha. They have only been amplified in the subsequent books.

यद् इहास्ति तद् अन्यत्र,  
यन् नेहास्ति न तत् क्वचित्.

—Mahabharata.

\* Sources of Islam by Rev. John Blair, p. 46.

† Sources of Islam p. 42.

What is here, only that is elsewhere; and what is not here, is nowhere.

And because ancient Iran had entered into the spirit of this great Superman, and the greatness of the philosophy that it cried out a chorus.

जिनं\* मनः जिनं वचः जिनं इयओथनेम्, अपओनो जरथुस्ते.

Mighty is the thought, mighty is the word, and mighty are the deeds of righteous Zarathushtra.

(जिन = powerful, from जि = to conquer).

And the man of mighty words and deeds himself came to be known as the जिन whom the aspirant does reverence by saying:

सा जिह्वा या जिनं स्तौति,  
तच्च चित्तं यज् जिने रतम्।  
तावेव केवलौ श्लाघ्यौ,  
यत् तत् पूजाकरौ करौ ॥

That is the real tongue which sings the praise of the Jina, and that the real heart which is devoted to the Jina. And only those arms are covetable which are engaged in the worship of the Jina. †

\* य and ज are sometimes interchangeable.

cf. यवनिका=जवनिका curtain

यमानी=जमानी a spice (caraway).

† जिन means a conqueror i. e. one who has subdued the lower self. Therefore to no one else is the term more applicable than to this warrior—conquerer who taught the Principle of the Higher Self (necessarily implying the conquest of the lower self.) That is why he is called जिष्णु in the Gatha (51-12) which means the same thing and comes from the same root जि to conquer.

(The tradition of the Jainas is that Mahavira Vardhaman was the twenty fourth Jina. We will do well to look up for the other Jinas. And if the word Jina is to be rightly applied, Dharmaraja Zarathushtra is certainly the first and the foremost of the Jinas.)

Amara Kosha, the great Sanskrit lexicon, notes as follows ( Nanartha Varga-Sloka 31 )

धर्मराजौ जिनयमौ

The epithet Dharmaraja is applicable to Jina and Yama.

The Iranian tradition was probably current at the time of the Amarkosha, and her two prophets Yimshed and Zarathushtra are mentioned here as Dharmaraja or the Moral Preceptor.

But Iran is no longer the same Iran. A counterfeit coin now finds there more currency, than the genuine one.

आँ कसर कि बहराम दर-ऊ जाय गिरीफत  
रुवाह वाचा करद ओ शियाल आराम गिरिफत.

—Omar Khayam.

Men have degraded into beasts, add the castle of Bahram Gor is a haunt of foxes and jackals.

ॐ नमो धर्मराजाय जरथुस्त्राय स्थितमाय नमः ॐ



## IV—Spenta Manyu

or

(गुण-विभाग-यानम्).

अतः चा ह्यतः ता हेम मईन्यू जसएतेम् पौर्वीम्,  
दक्षदे गणम् चा अज्याइतिम् चा. —Gatha, 30-4.

### (1) Spenta Manyu in Natural Good.

We have seen that for a consistent interpretation of the Moral life, there are some assumptions that have to be made. Why equilibrium of the Society should be preferred to chaos, truth to falsehood, chastity to dissipation, and kindness to cruelty, can be explained only by reference to some ideals that we carry within us.

This brings us face to face with what has been called in Philosophy, the Existence of Natural Good.

“The existence of Natural Good has been maintained by nearly all great philosophers since the time of Aristotle, and it seems to be accepted by common sense. Common sense seems to agree with philosophers, that an animal is a greater excellence than a stone, that a man is a greater excellence than an animal, and that the soul is a greater excellence than the body. The reason being that there is such a thing as goodness and that goodness is found in a higher degree in some things than in other things. And we should esteem things, according to their degrees of goodness, and should make our choice in accordance with this estimation.

The doctrine of Evolution furnishes us with a new proof of the existence of Natural Good. How can we say that there is progress in this world, that higher forms of life are being evolved out of lower forms of life, if we deny that there are in things, comparative degrees of excellence or perfection." \*

"We see that though the same reality is seen in the star, in the stone, in the flesh, in the soul and in the clod, still it is seen more fully in living beings, than in dead matter, in developing man, than in satisfied beast, in the spiritual life, than in the intellectual." †

It was nothing more and nothing less than this, that Dharmaraja Zarathushtra said when he expounded the principle of the twin Manyus. Only he called "such a thing as goodness" by the name of Spenta, and the opposite of it, by the name of Angra.

It was a simple truth, but at the same time an essential truth, that Dharmaraja Zarathushtra preached here,—a truth that is necessary to be postulated for a thorough understanding of the Moral life.

But by an irony of fate, he, the greatest and the earliest monotheist, he who had cried aloud

तेम् ने यस्नाईस् आर्मतोईस् सिमध्शो,  
ये आन्मेनी मझ्दाओ छावि अहुरो.

—Gatha, 45-10.

"Him alone do we worship by deeds of duty, Who is known by the name of Mazda Ahura."

\* Wheeler-Elementary Course of Ethics, p. 84.

† Radhakrishnan-Indian Philosophy, p. 20.

[ ने = तु = एव = alone

मिमव्जे = to adore, from मिमह

intensive of मह = to make great, to magnify.

आन्मेनी = आं नाम्ना = by name. ]

One, whose monotheistic ideal was so rigorous, that it did not permit the supreme Godhead being called by any other name, and who was in this respect thus much more insistent than Hazrat Muhammad, who, had permitted 'Allah' being called by the name of 'Rahman' as well.\*

One, who had re-iterated monotheistic sentiments in the Gatha, over and over again.

अजेम् तोई आइस् पोउरुयो फ़ोइवीदे,

वीस्येग् अन्येग् मन्येऊस् स्पस्या द्वएषंहा.

—Gatha, 44-11.

Thee alone, I know to be the Supreme. Others all, I dismiss from my mind.

परे वाओ विसपाईश् परे वओखेमा

दएवाईश् चा खफ़साईश् चा मण्याईश् चा.

—Gatha, 34-5.

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\* Koran-Sura 17-verse 110

Sura 7-verse 179

It is said that in his earlier days at Medina, Muhammad, in order to placate his new allies, the Jews, had commenced to call God by the name of Rahman (by which name the Jews of Medina used to call Him), and to take Jerusalem as the Quibla, to which to turn at the time of prayer.

But subsequently when he became secure of his position and power, he did not consider it any longer necessary to seek to please the Jews. He therefore changed the Quibla from Jerusalem to Mecca.

Koran-Sura 2-verse 139

Also [ i ] Sale's Koran- p. 15 footnote.

[ ii ] Blair—Sources of Islam, p. 18.

[ iii ] Sell—The Historical Development of the Koran p 92.

I know thee to be the supreme over all,—man, gods or beasts.

नए चीम् तेम् अन्येम् युस्मद् वएदा.

—Gatha, 34-7.

I know him, to be nobody except Thee.

नोइत् मोइ वास्ता क्षमत् अन्यो.

—Gatha, 29-1.

I have no other protector except Thee.

Even he, was accused of being a dualist—a worshipper of two gods—both by friends and foes alike.

Ignorant Europeans have told us “Ahriman is in short the co-existent and almost co-equal opponent of Ahura-Mazda, independent of him, and alone capable of resisting him.”—Claud Field—*Persian Literature*—p. 11.

“Ahura-Mazda and Ahriman have been two brothers in one womb.”—*Sacred Books of the East*, vol. xxxvii, p. 242.

Overbearing Muhammadians found a malicious pleasure in posing as champions of the noble faith. “I, for one hold that our great prophet of the “off spring of the renowned ancestors,” could not be the author of so unthinkable a philosophy. The real message has been lost. Tradition has supplanted knowledge. This and various other causes are responsible for the philosophy of Evil and Good, that is now current among our brethern, the worshippers of Fire, and wrongly fathered upon Zoroaster”—Khwaja Kamaludin’s

*Islam and Zoroastrianism*, p. 81.

Eminent Parsis seem to utter words of apology.

"The idea of dualism did indeed creep into the religion, during the latter stages of its development, but in the Teacher's own days and in his own words, the idea developed is most emphatically non-dualistic."

—Taraporevala—The Religion of Zarathushtra, p. 49.

But that this unjust accusation is the result of a confusion between Ontology and Theology, has been pointed out by Haug in his Essays on the Parsis p. 258.

"The opinion is the natural outcome of confusing his dualistic Philosophy with his Theology, which was always monotheistic." \*

A misconception of the message of the Gatha, is thus responsible for this huge blunder, and if people are allowed to pose as critics, without caring to get themselves acquainted with facts, they would find enough reason to assail the monotheism even of the Vedanta—the most monistic of all monotheistic philosophies—on account of its twofold categories of Brahma and Maya.

The conception of the Natural good is a logical necessity, and if Dharmaraja Zarathushtra failed to exclude this idea from his monotheism, in order to suit the taste of his scholarly critics, it was because nobody else has succeeded in doing this impossible task, nor any body ever will. For with the exclusion of the idea of a hierarchy (different grades) of excellence, Theism itself, not to speak of Monotheism, vanishes altogether.

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\* Wadia—Message of Zoroaster, p. 90.

We might therefore let these good critics alone, and spend our time more profitably in trying to see how Dharmaraja Zarathushtra developed the idea as the basis of his moral system.

## (2) Spenta Manyu and Satva Guna.

To begin with, nowhere else do the words of Bishop Moulton, that "Zarathushtra's brethern would be found rather in India" \* seem to me to have come truer than his promulgation of the principle of the two Manyus—the Spenta and the Angra.

The idea of opposite forces, forming and unforming, moulding and remoulding, this world of ours, is as good as the old Vedas. How the two branches of the great Aryan race—the Indian and the Iranian—developed the idea, each in its own way, forms one of the most fascinating chapters in the history of human thought.

For The Indian triad of Satva, Rajas and Tamas, and the Iranian duet of Spenta and Angra, are one and the same thing looked at from slightly different points of view.

In order to explain the process of Creation, of the origin of diversity out of unity, the transformation of the original primordial substance into the manifold objects of senses, the change of the Electron into the Elements, the Hindu Philosophers enunciated the existence of three forces, viz., (1) The dynamic force of Sattva (सत्त्व) (2) the static force of Tamas (तमस)

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\* Moulton—Early Religious Poetry of Persia, p. 54.

and (3) the equipollent force of Rajas (रजस्). These three forces pervade the universe, and permeate everything in it. It is due to their pressure, to their presence in different proportions, that the original substance of Nature has come to assume all the different forms that we see around us. These three forces are always exerting their influence on everything and on every particle of the thing, and it is due to their influence that a constant change is going on all around.

In any moment of its existence, this world is not the same old world that it was a moment before,—there has already been a change. But for the play of these three forces, the world would not have changed, no reason why it should, and no knowing, how.

The theory of the Gunas was found to be so reasonable, that originally attributed to the Samkhya system, it has been adopted by all the systems of Indian Philosophy. Not to speak of Philosophy alone, not to speak of religious discussions even, the idea became quite popular and overflowed into secular field as well.

There are three manifestations of God viz., Brahma, Vishnu and Siva. The Vedas are called *Trayi* being Rik, Yajus, and Saman; there are three twice-born classes, Brahmin, Kshatriya and Vaishya; their *Yajnopavita* (Sacred thread) consists of three cords, and there are three times of prayer.

There are three worlds viz., heaven, earth and hell; there are three accents *Ud'atta*, *Anudata* and *Swarita*; there are three tenses of the verb, three numbers and three genders; there are three vital principles viz.,

Vayu, Pita and Kafa, and the famous remedy is *Triphala*.

As a matter of fact the idea of the three Gunas is so familiar to the people that it has become a natural mode of expression in common parlance.

And when it is said that Mahatma Gandhi is a man of Sattvika nature, not one, even amongst the unlettered cultivators, will fail to understand what is meant.

We need not restrict ourselves to oriental thought alone. The theory of Evolution, the latest combination of Science and Philosophy, is only an illustration of the influence, that these three forces, (Dynamic, Static and Equipollent) are in Europe even, admitted as playing in the sphere of Biology, in its phases of 'Heredity', 'Adjustment to the Environment' and 'Natural Selection.' The elaborate researches of Darwin and Spencer, have lent additional strength to the validity Sattva-Rajas-Tamas conception.

It is the same Sattva-Rajas-Tamas theory, that Dharmaraja Zarathushtra expounded in the Gatha.

But profoundly original as this great Prophet of Iran was, he did not pass on the theory as he found it, without leaving on it, the impressions of his original mind.

He quite knew how to distinguish the tare from the wheat, the essential from the non-essential, and readily found out, that of the three forces of Mobility, Inertia and Equilibrium, it is only the first two, that really count.



Equilibrium is not a separate and an independent force, just like the other two, but only represents a stage in the process of the interaction of those two forces. viz., when they counter-balance each other. There is therefore no necessity of admitting a third force, while two alone are competent to explain all the facts.

Thus while Dharmaraja Zarathushtra admitted in his system, the Principle of Mobility and Inertia and frequently referred to them, the Principle of Equilibrium finds only scanty mention in the Gatha, in two places only.

हेनकेरेता ह्यत् (31-14).

येह्या चा हेम्-यासईते (33-1).

To the Principle of Mobility, he gave the name of Spenta, and to that of Inertia he gave the name Angra.\* The Principle of Equilibrium was not, by him, credited with importance, sufficient to deserve a name.

It is not however the difference between the sounds of the words 'Sattva' and 'Spenta', and between 'Tamas' and 'Angras'—though the meaning is the same viz., bright and dark respectively—that is responsible for concealing from view, the very remarkable similarity between the Indian and the Iranian conception of cosmology. It is rather the apparent dissimilarity between a three-fold and a two-fold

\* Spenta literally means bright or white, Angra literally means dark or black, (cf. Sanskrit 'Angara' अंगार = black charcoal.)

The rays of light move the fastest, in darkness there is no motion.

So also Knowledge and Ignorance are intellectual Mobility and Inertia.

division, that is mainly accountable for limiting the vision of many an astute thinker, not to speak of the casual reader.

If however we look at the matter a little more closely, we shall find that there is not much of a real difference between the two-fold and the three-fold divisions. If there are two extremities, there must be a point of contact between them, and if there be a point, it has got its two extremities. There is nothing, which has got a beginning and an end, (its two extremities) and yet no duration; and there is no duration, which has no beginning or an end. Thus a two-fold or a three-fold division is really the same thing, looked at from slightly different angles of vision.

The characteristics of Sattva and Spenta, and of Tamas and Angras, are so similar, that Sattva and Tamas can replace Spenta and Angras in the Gatha, without the slightest alteration in the sense. And just as in one case they have been called Gunas, to indicate that they are in the nature of Forces and not Substances, similarly in the other case, they have been called Manyus or spirits.

It should also be noticed, that the association of the word 'Manyu' with 'Spenta' and 'Angra' though very frequent, is neither invariable, nor inseparable.

(1) Thus Manyu has sometimes been used independently without being qualified either by Spenta or by Angra, e. g.

ता मझदा मझन्यू ऊझयो,

ये आ नूरेमचीन अहुरा हामो. —Gatha, 31-7.

(2) Manyu has been qualified by words other than the recognised 'Spenta' and 'Angra' as in

(a) हारो मइन्यू अहुमबिश् ऊर्वथो मझ्दा.

—Gatha, 44-2.

(b) यथा मइन्यूस् द्वेग्वतो अनांसत् परा.

—Gatha, 53-7.

(3) Spenta qualifies words other than Manyu, particularly Armaiti or Mazda

(a) सपेन्ताम् आर्मइतिम्. —Gatha, 34-9.

(b) कू स्पेन्ता आर्मइतिस्. —Gatha, 51-4.

(c) स्पेन्तो मझ्दाओ अहुरो. —Gatha, 51-16.

Angra is also similarly used.

विस्पेम् अंग्रेम् अषाउनो आदरे. —Gatha, 43-15.

(4) Spenta is used in its superlative form Spenista.

(a) स्पेनिश्ता मइन्यू मझ्दा. —Gatha, 32-12.

(b) अह्या मन्येउस् स्पेनिश्तह्या वहिश्तेम्.

—Gatha, 47-2.

All these tend to show, that Spenta Manyu and Angra Manyu, as favourable and unfavourable forces, are very intelligible terms, quite as intelligible as any other word that we use in ordinary conversation, and that we need not try to look wise by hinting that they represent some supernatural beings, which cannot be comprehended without some sort of psychical training.

Like Tatha-Gata Gautama, Paighambar Zarathushtra as well, was very reluctant to make the supernatural, the basis of his Religion. That benefits

nobody, and may end by bringing men within the borders of over-credulity—that dangerous region where it is so easy for Morality and Religion to part their ways.

We will thus be justified in taking Sattva Guna as the equivalent of Spenta Manyu and Tamo Guna as the equivalent of Angra Manyu, and be thus able to realise the full significance of the shrewd observation of Darmesteter that, “the Avesta and the Veda are the two echoes of one and the same voice,—the reflex of one and the same thought.”

If the Indian Philosophies cannot be accused of trinitarianism, on account of their being based on a distinction of the three Gunas, the Iranian Philosophy as well, cannot be said to be dualistic, simply from its being grounded on the principle of the two Manyus.

An analogy has sometimes been alleged between the Purusha and Prakriti of the Samkhya system, and Spenta and Angra Manyu of the Gatha.\* The comparison at once suggests itself from the fact, that in both the cases a broad de-basic fundamental division is asserted at the very beginning of the creation.

But the analogy is more superficial than real. For it loses sight of the fact that the Manyus partake of the nature of Forces, rather than of Substances, which is contrary to one of them being identified with Matter (Prakriti).

The two forces have been said to be complementary to and yet independent of each other.

या येमा खफेना अश्रवातेम्,

—Gatha, 30-3.

\* The Religion of Zarathushtra, p. 52.

But Purus'a ( Mind ) is not independent of Prakriti ( Matter )—we do not know of disembodied spirit—and so the analogy does not apply. Then again both the Manyus are said to operate in the spheres of mind as well.

मनहि चा वचहि चा प्यञ्जोथनोई. —30-3.

Whereas matter can hardly be said to be found in mind-substance. The analogy really lies between the Manyus and the Gunas.

As a Matter of fact Purusha in the one system as in the other, is above the influence of the Gunas. It has been called "the Nature of Nature" (मयेथा मया 33-9). i. e. superior to Nature.

Had it been otherwise, had the Soul been subordinate to Nature, had it had no power to rise above the circumstances, to create circumstances, no power to act on its own initiative, but had it always been forced to a particular line of action, which could be predicted as safely as the turning of the magnetic needle to the north-pole, then all talk about the Freedom of the Will were at an end and with it would vanish, Moral Responsibility, Moral Progress and Moral Education.

Fortunality however, the Soul is the Great Unconditioned, the Great Free. It is this fact that makes it a Spark of the Divinity. It is this Freedom that Dharmaraja Zarathushtra points out to his followers.

यथा वरेतेग् वसाञ्जो दायेते. —Gatha, 31-11.

Where, Freedom of choice, (वरेते) has been given to the Will (वसा).

## (3) Kapila—a Zarathushtrian?

Let us however revert to our theme. We have seen that Dharmaraja Zarathushtra only introduced a modification in the principle of the three Gunas. The original conception is the joint heritage of the Indians and the Iranians alike. In the Śweta Śwatara \* Upanisad we find the beautiful Ślōka.

अजां एकां लेहित-कृष्ण-शुकाम्,  
बह्वीः प्रजाः सजमानाः सत्त्वाः ।  
अजो ह्येकः जुषमानो अनुशेते,  
जहात्येनां मुक्त-भोगां अजो अन्यः ॥

Nature, which is the great unborn (i. e. without a beginning or an end), and which is variegated in colours of red (Rajas) black (Tamas) and white (Sattva) is bringing forth issues of diverse forms.

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\* The attention of the reader is drawn to an aspect of ancient Aryan nomenclature.

The name of this Rishi (author) is a compound of two words Sweta (white) and Aswatara (a colt). It may mean either (1) a person having a white colt or (2) a person spotless as a white colt.

The word has a family-likeness with the name Zarathushtra, which is a compound of two words जरत् (yellow) and ऊष्ट्र (camel), i. e. a person having a yellow camel or useful as the yellow camel. It refers to one who has taken up the camel (the ship of the desert) as the insignia of his mission. (cf.—the British Lion, the Russian Bear and the American Eagle).

Closely connected is the interpretation of the word Zarathushtra-tama. In later days the priests of Iran took pride and pleasure in calling them a Zarathushtra-tama, i. e. a humble follower of Zarathushtra. The word however has proved a hard nut to many good scholars, who are obsessed with the idea that the suffix 'Tama' has a superlative sense alone. It was difficult to reconcile how a humble priest could call himself the greatest Zarathushtra. (vide, The Treasure of the Magi, p. 198). These scholars should do well to remember that the suffixes "Tara and Tama" have got the comparative and the superlative sense, when added to adjectives only.

One unborn, (i. e. the Individual Self), is running after her (the pleasures of the senses) whilst the other unborn (the Personal Self) leaves her alone.

It will be seen that of three colours (red, black and white), attributed to Nature here, Dharmaraja Zarathushtra discarded the red and recognised only the white and the black—one a combination of all the rays of the sun, and the other a negation of them all—the opposite poles in the world of colour.

Take again the Suktas of the Rigveda.

त्रीणि ते आहुर् दिवि बन्धनानि,  
 त्रीण्य् अप्सु त्रीण्य् अन्तः समुद्रे।  
 ऊर्तेव मे वरुण छन्दस्य् अर्वन्,  
 यत्र ते आहुर् परमं जनित्रम् ॥

—Rigveda, 1-163-4.

There are they say three binding principles (Gunas) in the air, three in water and three on earth.

as Hina-tara or Priya-tama. But added to nouns, they have got a diminutive sense, as Asva-a horse, but Asva-tara-a colt; Vatsya-a calf Vatsya-tara-a small calf; Goni-a sack; Goni-tara-a small sack (a purse). So Zarathushtra-tama means the least of the Zarathushtra, a humble imitator of Zarathushtra (cf. In Imitation of the Christ).

It may also be noted here how all the Tirthankaras=Makers of Path (Aryan Prophets), have, in their designations, included names of domestic animals, as indicative of the Higher Ethics of the fellowship of men with the lower creatures. Thus 'Govinda' and 'Gautama' have adopted the 'Cow' and 'Zarathushtra' the 'Camel', as the memento of this fellowship.

Some fanatic Musalmans have narrowed down the scope even of "the Brotherhood of Man" to that of the Brotherhood of Islam. They can hardly be expected to enter into the lofty spirit of the fellowship of all living creatures. This is how the slaughter of useful creatures, such as the cow and the Camel, is insisted on as an article of food.

Yet my Soul, you appear to be Varuna, himself for your noble origin is in Him.

त्रयः पवयो मधुवाहने रथे

सोमस्य वेनाम् अथु विश्व रद् विदुः ।

त्रयः स्कन्यासः स्कपितास आरमे

त्रिर् नक्तं वायस् त्रिर् अश्विना दिवा ॥

—Rigveda, 1-34-2.

Three are the wheels in your Chariot, Twins, and there are three poles. You travel thrice by day and thrice by night.

[ छन्दसि = from छन्द = aspect, to put on the aspect, अर्ध्वन् \* = soul ].

This is the earliest form of the Sattva-Rajas-Tamas theory as found at the fountain-head of the Vedas. From this source it was borrowed by the Samkhya and developed into a system, and the other schools of philosophy then adopted it.

The theory of the original primordial substance assuming different forms under the influence of the Gunas (Forces), is only figuratively shadowed out in the Vedas. But the person whose unique genius grasped its importance and its implications, and built out of it a beautiful system of Philosophy, which gave a satisfactory explanation of the cosmic process of Evolution, was Rishi Kapila. The massiveness of his intellect was appreciated even in the Upanisadic age, and he was described as the chosen prophet of God.

\* The word used for soul is "Arvan". This is the same word "Urvan" as used in the Gatha. This is as it should be—for Gatha is an intrinsic part of the Vedas.



ऋषिं प्रसुतं कपिलं यस् तमग्रे ।

ज्ञानैर् विभर्ति ज्ञायमानं च पश्येत् ॥

—Swetaswatara Upanisad.

God inspired Kapila with Knowledge and saw him flourishing.

The theory of cosmic Evolution, under the influence of the Gunas, that he expounded, became known as Samkhya, from Sankhya (संख्या) or Knowledge (सम्यक् वाख्याति इति संख्या i. e. that which explains completely.)

Now Kapila seems to have been a worshipper of Ahura Mazda.

Pancha-Sikha whose proficiency in the Samkhya system earned him the name of 'a second Kapila' \*

यमाहुः कपिलं सांख्याः परमर्षिं प्रजापतिम् ।

स मन्ये तेन रूपेण विस्मापयति हि स्वयम् ॥

—Santiparva, 218-9.

has been called a disciple of (Kapila, who is) 'the worshipper of Ahura.

आसुरेः प्रथमं शिष्यं यम् आहुश् चिरजीविनम् ।

—Santiparva, 218-10.

Who (Pancha-Sikha), the foremost disciple of 'the worshipper of Ahura', has been supposed to be living for ever (in people's memory).

So that we come to know, on the evidence of the Mahabharata, that Kapila was an Asuri; i. e. a wor-

\* \* "The second leading authority of the Samkhya Philosophy was Pancha-Sikha, who may have lived about the beginning of our era."—Macdonell—History of Sanskrit Literature, p. 393.

shipper of Ahura Mazda. And 'Ásura', a follower of Asura, cannot here have a degraded meaning in reference to one who has been called a great sage (Parmarsi).

This is so far as the Mahabharata goes.

In the Baudhayana-Sutra, which work is earlier still, the same remark is repeated viz. that Kapila was a worshipper of Ahura Mazda (vide 11th Kandika, 2nd Prasna).

The word Kapila itself means 'the camel coloured one.'

The system expounded by Dharmaraja Zarathushtra has also repeatedly been referred to as Samkhya.

संग्रहश्च रणखेनाथो अस्पेन्चीत्,

साद्राचीत् चक्षयो उपेउह.

—Gatha, 34-7.

(He is) the master of the cycle, (both of pleasure and of pain) of pleasure and pain, through the wealth of the Samkhya.

यएचीत् गूजरा संग्रहाओहो.

—Gatha, 48-3.

Which are the Secrets of the Samkhya.

थ्वह्या मस्रदा संग्रह्या.

—Gatha, 48-12.

Through thy Samkhya, Oh Mazda.\*

Be that as it may, there can be little doubt that the three-fold division into Sattva-Rajas-Tamas, and the two-fold division into Spenta-Angra, are only different aspects of one and the same thing.

\* The curious reader might also look up in Gatha,—43-14, 46-3, 43-6 49-9, (Pra-Samkhya).

Enunciation of these two forces—the forces of cohesion and diffusion, or the Dynamic and the Static, as we may call them—is not an imagination of the age-worn oriental brain alone. Whenever a comprehensive exposition of the 'cosmic evolution has been attempted, the conception has been found indispensable. For what else is the Hegelian Dialectic of Thesis, Anti-thesis and Synthesis, except Sattva-Rajas-Tamas under a German nomenclature. "Position, Opposition and Composition, to use Hegelian expressions, go on in an eternal circular process".\*

And if the Scientist were to ask "what is this superior Force, which thus forms, uniforms, reforms, and transforms the various combination of atonic and molecular system by which the world is built up from its constituent elements?" the answer would be "It is Polarity." And Polarity is only a Scientific term for the Primeval Principles of Zarathushtra.

"Manu's Dwandam (the eternal opposites), Plato's doctrine of the same and the other, or his Principle of the alteration of opposites, the Law of Action and Re-action of Newton, the Law of Contrast of Ruskin and Professor Knight, the Law of Compensation of Emerson, the Law of Polarity of Samuel Laing, the Principle of Light and Shade of Madam Blavatsky, are all comprehended and much more, in the simple Twins of our Lord Zarathushtra." †

This is why Samuel Laing exclaimed: "This and this alone, seems to me to afford a working hypothesis,

\* Radha Krishna—Indian Philosophy, p. 38.

† Wadia—The Message of Zarathushtra, p. 89.

which is based on fact, can be brought into harmony with existing environment, and embraces in a wider synthesis, all that is good in our philosophies and religions".

#### (4) The Ethical Significance of the Spenta Manyu.

It should however be noted that the concepts of Spenta and Angra Manyu that is depicted above is a cosmical conception, and covers the whole range of our experience, and as such is wider in its application than that of the two Ahus (Selves) which are facts of human consciousness only (and whose scope thus is restricted to the Ethical Sphere alone).\*

Thus the Manyus are said to have brought into existence, the Dynamic and the Static Principles i. e. the whole of the creation.

अत् चा ह्यत् ता हेम् मईन्यू  
जसएतेम् पौर्वीम्,  
दज्दे गएम् चा अज्याइतीम् चा,  
यथ चा अंहत् अपेमेम् अंहुस्,  
अचिश्तो द्वेवताम् अत्  
अषाऊने वहिस्तेम् मनो.

—Gatha, 30-4.

And when these two Forces came together, they created, first of all, energy and matter, which ultima-

\* The Manyus say that they do not agree in their "Urvans" as well.

नएदा ध्यओथना नोइत् दएनाओ,  
नोइत् उर्वानो हचईन्ते.

—Gatha 45-2.

This will at least show that the conception of the Urvans (Souls) is a conception distinct from that of the Manyus. The two pairs are different and should not be confused.

tely entered into the life of man, and developed as Conscience in the righteous, and Maleficence in the sinful.

For the same force, that expresses itself in the Material Sphere (Annamaya Kosa) Mobility, in the Biological Sphere, (Prana-maya Kosa) as Life, in the Animal world (Mano-maya Kosa) as Consciousness, in the mental plane (Vijnana-maya Kosa) as conscience, finds its highest expression in the spiritual Life (Ananda-maya Kosa) of the Saint, as Divine Love (Premā or Seraoshem). These (अन्न-प्राण-मनो-विज्ञान-आनन्द) are the five Spheres of Existence in which the Vedānta Philosophy divides the whole of the universe,\* and these are the five Fires, called (1) Baraji-Savang, (2) Vohu-Frayan, (3) Urvajista, (4) Vajista and (5) Spenista in Yasna 17th. †

These cover the whole of the Existence. That is why the Gita says that there is nothing in the Universe, however high or however low, which is outside the influence of the three (or as they are classified in the Gāthā, two) Gunas.

न तद् अस्ति पृथिव्यां वा दिवि देवेषु वा पुनः  
सत्त्वं प्रकृतिजैर् मुक्तं यद् एभिः स्यात् त्रिमिर् गुणैः ॥

—Gita, 18-40.

There is no one in this world or in heaven, or even

\* अन्न-प्राणो-मनो-बुद्धिर् आनन्दश्चेति पञ्च ते ।

कोषा स्तैर् आवृतः स्वात्मा विस्पृष्ट्वा संसृतिं व्रजेत् ॥

—Panchadasi, 1-133.

† Bilimoria—Zarathoshti Rahbar, p. 97.

amongst gods, who is beyond the influence of these three natural Gunas.

Thus the action of the Spenta and the Angra Manyu is not restricted to dead matter alone. They enter into the Plane of Life.

अहेऊश् मईन्यू पौरये. —Gatha, 45-2.

They are the principal forces of life.

They enter into consciousness and exert their influence on the moral growth of the man.

यह्मी स्पेन्ता थ्वा मइन्यू ऊर्वइसे जसे,  
मझ्दा क्षथा अह्मी वोहू मन्हा. —Gatha, 43-6.

As soon as Mazda, thy Spenta Manyu, enters into the sphere of soul, so soon do Self-control (Kshathram) and Conscience (Vohu Manas) make their appearance.

In the sphere of imponderable matter (Ether), we find them divided as Light and Darkness, in the Material sphere as Mobility and Inertia, in the Biological world, they are Life and Death, and in sentient beings we would do well to recognise them as Knowledge and Ignorance.

But so long as we do not review these Forces in the light of the Moral Reason, all that we can say is that there is a contrast, an opposition between them two. There is however no reason for us, to give preference to one over the other. There is no reason for us to extol Light at the cost of Darkness or to say that Life comes from God and Death from some other source. As has been said in the Veda—

यस्य छाया अमृतं यस्य मृत्युः ।

कस्मै\* देवाय हविषा विधेमः ॥

—Rig, 10-121-2.

To whom would we offer oblation if not to that God, whose gift both Life and Death are ?

As has also been said in the Gatha.

के हवापाओ रओचाओस्वा दात् तेमाओस्वा.

—Gatha, 45-5.

Who is the skilful Weaver, who gives out both Light and Darkness ?

But it is altogether a different thing when we look at the matter from an Ethical point of view. For in Ethics we are not concerned with *the facts alone*, we are concerned with *their value*. And we give them a value according as they are helpful or not, for our realising the Ideal, that we carry in us.

Thus ethically considered “an animal is a greater excellence than a stone, a man is a greater excellence than an animal, and the soul is a greater excellence than the body.”

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\* The philologist would do well to note that कस्मै here is not the Interrogative Pronoun किम् but it is a correlative of यस्य and is here quite as good as तस्मै. viz “To Him, whose gift Etc.”

This क was an old correlative of यद्, which has been lost in modern Sanskrit. So that in place of “यस्य...कस्य” of old, we now say “यस्य...तस्य.”

This ‘क’ is represented in the Gatha by ‘च’ as we find in चह्या क्षयथा (48-9) or चह्या अवंदो (50-1), where there is hardly any interrogative sense. The regular interrogative in the Gatha is by क e.g. कस्ते अपवा उर्वथो (46-14) केम् ना मश्वा. (46-7.)

And the greatest excellence that we know of is the human Personality.

पुरुषान् न परं किञ्चित् सा काष्ठ सा परा गतिः ॥

—Katha Upanishad.

There is nothing superior to Personality. It is the summit, the pinnacle.

Or as the Gatha says.

अत् चा अद्वाहं विस्पन्नाम् वहिस्तेम् खाध्रोया ना खाध्रेम् दइदीता.

—Gatha, 43-2.

Give me then the best personality—the greatest of all excellences.

There is however a greater excellence still. It is Mazda himself.

ॐ तत् सत्

He is *the Good* ( nothing else is ).

Or as the Gatha says,

स्पेन्तेम् अत् त्वा यज्ञदा मेही अहुरा. —Gatha, 43-5.

Thee alone, I found to be the Good, Oh Mazda Ahura.

As however the highest excellence that is immediately known to us, is Human Personality, Realisation of Personality has been said to be the End of our Life, whether that End is regarded as good in itself or only as a step leading to some further good. ( viz. realisation of God.)

It is our duty to strive to achieve Personality, and to realise our Highest self.



As a matter of fact constituted as we are, we could not help doing that.

स्वभावजेन कौन्तेय निबद्धः स्वेन कर्मणा ।

कर्तुं नेच्छसि यन्मोहाद् करिष्यस्य अवशो अपि तत् ॥

—Gita, 18-60.

Oh Kaunteya, that, which from delusion thou desirest not to do, even that, helplessly thou shalt perform, impelled by thine own nature inherent in thee.

We could not help without feeling the Divine call, without hearing the voice of the conscience,\* because that is in our constitution, that is in our blood.

अत् अख्याई अषा मझ्दाओ उर्वराओ वक्षत्,

अहूरो अहेउस् जांतोइ पओउरुह्या. —Gatha, 48-6.

Even at the first beginning of Life, Mazda Ahura has implanted in us the seeds of Righteousness.

For it is in Him that our origin lies.

मन्येउस् हचा था एएआओहा

याइस् आ अहुश् पोउरुह्यो बवत्. —Gatha, 28-11.

From the sphere of the Manyus, we shall return to Thee, to that condition, which was at the beginning of life.

What then is it to realise Personality, and to live the life of the Highest self?

"It is to live in the universe that we occupy in our moments of deepest wisdom and insight. But to

\* However much one might like it, cf.

(1) "Conscience thus makes cowards of us all."

(2) "To sleep! perchance to dream, aye, there's the rub."

—Shakespeare—Hamlet.

say fully what the content of this universe is, would be as impossible, as to understand *completely* the world in which we live, and our relations with it."

"We can only know it by a reflection on it, which is its own action; by analysis of the expression it has given to itself in language, literature and the institutions of human life, by a consideration of what that must be which has thus expressed itself."\*

In other words, we can hope to realise our Highest self only by all that is best in us—by always being at our best.

As has been said in the Mahabharata—

न शक्यम् अन्यथा गन्तुं पुरुषं द्विजसत्तम ।

व्यक्त सत्त्वगुण स्त्वेवं पुरुषो अव्यक्त ईष्यते ॥

सत्त्वात् परतरं नान्यत् प्रशंसन्तीह तद्विदः ।

अनुमानाद् विजानीमः पुरुषं सत्त्व-संश्रय ॥

—Mahabharata, Aswamedha-48-6+7.

"The Sattva Guna is knowable, but the Personal self (Purus'a) is unknowable, i. e. it is unknowable, except through its expression in Sattva Guna."

"Those who are in the know, do not appreciate anything but Sattva Guna. Personality is inferred from the expressions of the Sattva Guna."

Or as has been said in the Gatha.

स्पेन्तो दइवीत् खाध्रे.

—Gatha, 28-2.

It is through Spenta Manyu that Personality is to be attained.

\* Green—Prolegomena to Ethics, p. 104.

That is why the Gita calls Sattva, the Path of Progress.

उर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः ।

जघन्यगुणवृत्तिस्था अधो गच्छन्ति तामसाः ॥

—Gita, 14-18.

They rise upwards who take to Sattva Guna. Those who take to Rajas remain stationary, while those who resort to Tamas Guna, go downwards enveloped in vile qualities.

Thus it is that Dharmaraja Zarathushtra prayed for Spenta Manyu above all other things.

अत् अहुरा हवो मईन्यूम् जरथुत्रो,

वेरेन्ते मझ्दा यस्ते चीश् चा स्पेनिश्तो.

—Gatha, 43-16

Oh Ahura, Zarathushtra prayed for that Manyu, Mazda, which is the Spenta-Most.

स्पेनिश्ता मईन्यू मझ्दा वहुया जवो-आदा.

—Gatha, 33-12.

Oh Mazda ! give me the Spenta-Most Manyu, with the greatest speed.

It is to be noted that Spenta has been used here in the superlative (spenista), for it is not any relative good, for which Spenta is used here but the highest good, the summum bonum of life.

It is thus evident that when we approach the question from the point of view of Ethics, we can no longer remain indifferent spectators of the fight that is going on around us, always and in every sphere of

existence, between the two opposite forces of Light and Darkness. We ought not to blink our eyes or shirk putting our shoulders to the wheel. We ought to enlist ourselves as 'soldiers of the Salvation Army,' as active warriors on behalf of the Spenta Manyu, and throw ourselves in the very thick of the fight, in order to give the final quietus to the forces of Angra Manyu. It is only thus that we can create possibilities for the highest expression of the Self, or as we may call it, the Expression of the Highest Self, and which is the greatest excellence that we know of, the summum bonum of our life.

But this plain truth, simple though it is, Khwaja Kamaluddin of the Woking Mosque, in his arrogant zeal to prove that all the wisdom of the world is confined within the narrow limits of Arabia, fails to perceive: or even if he perceives, he distorts it in order to suit his missionary purpose.

This is how he *naively* expresses himself: "Day and Night, both of them are good and we cannot call them 'pairs' of good and evil. How curious it is that the very charcoal, which Dr. Haug, in his overzeal to explain the philosophy of the said Twins, declares to be the embodiment of the hurtful one, becomes the mother of Fire, that receives all homage and worship from the followers of Zarathushtra. Death, in contrast with Life, may seem to some an evil. But it is not so."

—Islam and Zoroastrianism, p. 65.

Very true, but if Khwaja Kamaluddin believes in the philosophy that he pretends to preach here, why

does he take any trouble to revive Mahommedanism, instead of allowing it to die of inanition, like a simoom as it has passed over the desert? It cannot be denied that a Theology which seeks to obliterate the Ethical distinction between Right and Wrong, by holding that "what tempts us to Evil is, rightly regarded, working for our good"\* is calculated to make confusion worse confounded.

### (5) Non-Proselytism—Denial of the Brotherhood of Man.

But we forget that Khwaja Kamaluddin must needs find some flaw in the very rational philosophy of Zarathushtra—however faultless in itself it may be. For otherwise there could be adduced no justification for Persia's being compelled to exchange the Ethical† Religion of Zarathushtra for that of Mahommed.x

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\* Kamaluddin—Islam and Zarathustrianism, p. 87.

† "Others before him dreamed of a paradise, a very earthly paradise, indeed. He was the earliest thinker to make it ethical. He saw no hours and no wine cups in his abode of bliss."—Moulton—Early religious Poetry of Persia, p. 73.

"Another very important subject in which the Jews have been supposed to be borrowers, is the doctrine of the Future Life. Here there is no question that Zarathushtra taught an Ethical system of rewards and punishments in the Hereafter ages, before the Jews had emerged from their ancestral belief in a colourless Sheol of barely conscious existence in which there is no remembrance of God."—Moulton—Treasure of the Magi, p. 72.

x "When the choice was between Death with Avesta and Life with Koran, the palpable inferiority of the latter was easily overlooked."—Moulton—Early Religious Poetry of Persia, p. 14.

"Fanatical hordes of savage Arabs,—faithful disciples of a Prophet of a very different order from Zarathushtra, swept over Persia, and brought the usual categorical alternatives. The larger part of Avesta was finally lost, and the bulk of the Parsis accepted per force, the sorry substitute of the Koran."—Moulton—Treasure of the Magi, p. 67.

But the cause of the ruin of Persia's proud civilisation is not unknown to us. It was not in her following the philosophy of the Gatha, but in her not following it.

The cause of the downfall lay in the people themselves; not in the imperfection of the Religion preached by Zarathushtra. It lay in the tendency of the people to mix up the non-essential with the essential, contrary to the very Key-note of the gospel of Dharmaraja Zarathushtra.

Thus if Mithra had not come to be worshipped along with Mazda, the Vendidad read more widely than the Gatha, Mani and Mazdak adored as much as Zarathushtra, if the Iranian's had listened to the wise counsels of Dharmaraja Zarathushtra to stick to the principle of "one Prophet and one scripture of one God",

ये-ने अ-एव शास्नाओं गूशता  
जरथुस्त्रो स्पितामो.

—Gatha, 29-8.

Who *alone*, Zarathushtra Spitama, has heard my directions.

योइ ईम् वे नोईत् ईथा माथ्रेम् वरेषेन्ति

यथा इम् मेनाई चा वओच चा

अएव्यो अंहेउस् अवोई अंहत् अपेमेम्. —Gatha, 45-3.

Those who do not follow the Scripture (Manthrem), *as I teach and explain it*,\* they will be losers in the ultimate.

\* Koran is the great bond of Islam. No matter from what race the convert may have come, no matter what language he may speak, he must learn in Arabic, and repeat by rote, portions of the Koran in every act of public worship.—Sell-Faith of Islam, p. 81.

If the Iranians had realised the importance of National solidarity,

आ मौर्यस्त्वा वरेना अवा चा. —Gatha, 30-9.

Stick to Organisation and righteousness.\*

[ मौर्यस्त=Organisation from ]

मुस्त ( मुस्तयति ) to gather together.

And that of military duty for the sake of National existence.

के अर्याम्ना, के खएतुस् दाता ईस् अंहत्  
ये वेरेजेनाइ वंजहीम् दात् फ़शस्तिम्.

—Gatha, 49-7.

What does a Brahmin or what does a Vaisya avail? He alone counts, who contributes to the military strength of the community.

Then the history of the world would have taken a different colour.

But that was not to be. The Iranians threw away to the four winds, the three great principles of National solidarity that Dharmaraja Zarathushtra had taught to them, viz.

- (1) Unity in Essentials
- (2) Liberty in Non-Essentials and
- (3) Charity to all.

It is to be noted that not only were the essential ceremonials to be performed, but there was to be a

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\* Cf. "बुध्धं शरणं गच्छामि, धम्मं शरणं गच्छामि सधं शरणं गच्छामि"—  
I take shelter in the Buddha ( Prophet ), in Dhamma ( righteousness ), and  
Samgha ( organisation ),—which is the Holy creed of Buddhism.

uniformity in the mode of their performance. For it is thus that a *spirit de corps* is generated. Thus unity in the Essentials, is at once the cause and the effect of a greater cohesion of the community. And for the self-preservation of the community in the struggle for existence, nothing else is so urgently required, as a greater cohesion, and a ready organisation, with its nucleus in the Church (Atash Behram). For the Church is the proper custodian of the national culture, and the physical symbol of the life of the confraternity. It is the outer expression of the inner cohesion, the receptacle of the fire of Nationalism. But the purposes of this institution are properly served, only when there is a feeling, the man exists for the church, and the church for the man. The church preserves the Essentials of the national culture for the benefit of the individual, and the individuals ensure the existence of the church, by regular attendance to it as the source of common and concerted action. Thus as a religious Institution, the necessity of the Church is supreme above all. For it is at the centre of all activity, the source of all inspiration, and the heart of the national Organism. It was the importance of the church that was emphasised by Dharmaraja Zarathustra in his references to Fire.

अन्येष्वाग्निं धत्वात् आग्रस्त्वा मनहस्त्वा. —Gatha, 46-7.

God, Church and the conscience, are the real sources of strength.

For, Fire here is not the old Fire God which is 'Agni' but it is changed to 'Atas'—the fire of Nationalism.



And though the orthodox Parsi takes care to repeat the 'Kem-na' hymn several times a day, he is utterly regardless of the importance and the significance of the Church. The Atas Behram\* is to him nothing more than a private prayer-house, only larger built. The motive force of the Institution of Church, its power as the third Estate of the Realm, its influence in shaping the national movements are no longer there—the present Atas Behram represents only the *body* of the institution, the *spirit* is gone. That it is at once the source and outcome of common activity, the depository and spring of national culture, seems to have eluded the attention of the Zarathushtrians. That is why the Fire temple is cut off from the main currents of national life, and used on rare occasions, few and far between. It is to him, hardly anything better than a shop-keeper's stall, where the people go for business only, and not as a matter of duty; and such a shop again that the people can do without its supplies.† That is why the Atas'—Viharam is not to the Zarathushtrian, indispensable, as the Sangharam is to the Gautamiya, or the Masjid is to the Moslem. That is why there is no identification of the interests of the Dastur and the Atas-Viharam.

[Closely connected with this is the problem of pilgrimage—pilgrimage to the Central Church which is the seat of the life of the Nation.

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\* The Buddhists call their Church a 'Vihara'. But as no importance was laid on the life of the house holder, Fire which is symbolical of a house holder's duty, was not kept there. So it was only a simple Vihara, not an Atash-Vihara.

† "Parsis manage to do without an Agiari even in places where there are a fair number of persons qualified to stand before the Fire."—Treasure of the Magi, p. 147.

This was referred to by Narayana Zarathushtra in

तां यजाह खाइस् नामेनीस्

पइरि चा जसाह वन्ता.

—Gatha, 51-22.

I worship thee, Oh my great Friend, by singing thy name and going around\* thy temple.

And pilgrimage is a natural instinct. What must have been the troubles, the Chinese Pilgrims took to come to the birth place of Gautama. But how many Parsis are acquainted even in books, with the geographical situation of the birth place of Zarathushtra?

Compulsory periodical attendance at the local church, and anual gathering at the central church, contributes not a little to the solidarity of the Muhammadians. †

Thus the Church failing to function properly, there is no institution which can bring about a unity in the Essentials.

Then again, an organisation to be effective should not limit itself to any particular country, but should include all available units, irrespective of the part of the globe where it comes from. "Those who are not for us, are against us" is not in a matter like this, quite an incorrect attitude to take. This brings us face to face with the problem of proselytisation,

\* Mazda having no icons, 'going round Mazda', must mean going round his temple.

† As we pass from the daily congregational prayer to the annual ceremony round the central mosque at Mecca, you can easily see how the Islamic Institution of Worship enlarges the sphere of human association. — Iqbal-Six Lectures on the Reconstruction of Islam, p. 127.

which is very distasteful to the modern Parsi.\* All the same, it is sheer perversity to fail to see that Dharmaraja Zarathustra was a Prophet for the whole of the human race. He did not come for the 'Jews' alone, he had come for the 'Gentile' as well. He did not bargain to minister for the Meccans or the Arabs only.† He wanted to serve the whole of the humanity,× He had opened the gates of his Church to every one who was fit to come, and to every one who was willing to come, irrespective of his caste or colour, and irrespective of whether he was an Aryan or a Turanian.

हव उस् अषा नय्यएषू नफ़्ठ चा,  
 तूरह्या ऊज्जेन् फ़यानह्या अबोज्यएषू,  
 आर्मतोईस् गएथाओ फ़ादो थ्वक्षंहा,  
 अत् ईश् वोह्व हेम्  
 अईवी मोईस्त मनंहा  
 अएईव्यो रफ़ेग्राई मझ्दाओ शस्ते अहुरो.

—Gatha, 46-12.

\* "But as to their religion, they positively shrink from hearing it praised, lest haply the encomiast should be going to urge that they share the gift with others."—Moulton-Treasure of the Magi, p. 240.

† (1) Koran <sup>Sura 16</sup><sub>Bee</sub> verse 91.

(2) "Whether a universal Religion was the aim of Muhammad is a matter in which authorities are divided."—Blair-Sources of Islam, p. 4.

(3) De Lacy -Islam at the Cross-Roads, p. 5.

(4) "The Arabic Nationality was not the cradle, but the boundary-wall of Islam."—Kuenen-Hibbert Lectures, p. 53.

× It is interesting to note how the universal love of the Aryan-Prophets, made the Aryans tolerant of others' faiths. The tolerance degenerated into an indifference of others' faiths, and the indifference into a positive distaste against proselytisation.

The Sectarian spirit of the Semitic Prophets, developed into an intolerance of others' faiths. The intolerance found expression in a violent propaganda for proselytisation.

In each case the opposite was the result gained.

Whenever amongst the heathens of Turan or China, righteousness makes its appearance, material prosperity also increases, by virtue of a life of labour. Forthwith conscience comes to their aid and Mazda Abura teaches them the way to bliss.

तुरह्या = of Turan.

फ्रयानह्या प्र = चिनस्य of further China.

We have got to look to the implicaton of this Sukta. If we are interested in understanding the Gatha fully, we must do so with the help of the Rules of Interpretation for the Veda laid down by the Mimánsá Philosophy of Jaimini. He says that a Sukta is either a Vidhi or an Arthavada.\* That is to say, a Sukta always lays down some rule of conduct, whether it be directly (which is a Vidhi) or indirectly by implications (which is an Arthavada).

Now what is the rule of conduct laid down in this Sukta? It seems to be this: no one is to be denied the benefits of the Divine Dispensation of Zarathustra Narayana, simply because he does not happen to be an Aryan by birth, simply because he hails from China or Turkey. That would be uncharitable, and suicidal too.

"Any one—a fool or an idiot can be exclusive. It comes easy. It takes and signifies a large nature to be universal, to be inclusive. Only the man or woman of a small personal, self-centred, self-seeking nature is exclusive. The man or woman of a large royal, unself-centred nature never is.

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\* विधिर्वा स्याद् अपूर्वत्वात् वादमात्रं ह्यनर्थकम्.—Jaimini Sutra, 1-2-18.

"The larger the man or the woman, the more inclusive they are, in their love and their friendships. The smaller the man or the woman, the more dwarfed and dwindling their nature, the more they pride themselves in their exclusiveness."—Trine-In Tune with the Infinite, p. 97.

But how did the Iranians follow the rule? They did not only take no care to bring people of other races within the fold of Zarathushtra's Church, but took every possible care, that even any of their own kith and kin, if he perchance or per force, had strayed aside, might, *for all generation to come* be shut out from the Zarathushtrian confederation. And like the prodigal son, all the entries in whose account book are on the debit side, and none on the credit side, the community has well nigh brought itself to a state of bankruptcy, so far as its numerical strength is concerned.

It has been said that the racial purity will be lost if a policy of free proselytisation is adopted. It is however apt to be forgotten, that as purity is wanted for the race, there is hardly any reason for sacrificing the race from an obsession of the idea of an ideal purity. What does it avail if you gain the whole world and lose your own self."

Then again the apprehension of losing the racial individuality, through proselytisation, is not founded on facts. The facts rather point the other way. In spite of all those people having adopted the creed of the Koran, the Arab is still an Arab, and the Turk, a Turk, and the Persian has not ceased to be a

Persian. The races are quite different, and their individuality has not been lost. On the other hand, by keeping the doors open for the foreigners, the Arabs were better able to preserve their individuality, than what the Jews could do by closing the gates. In expansion we live, in stagnation we die.

One would do well to consider here the attitude of Umeyid Khalifa Umer. When the question of free conversion to Islam was referred to him. "He did not ignore the fact that many conversions were lacking in sincerity, but at the same time he saw, that if the children and the grand-children of these converts were brought up as Muslims, they would one day become as good, perhaps even better believers than the Arabs."—*Brownes Literary History of Persia*, vol i. p. 235.

How prophetically true these words came to be and with what a disastrous consequence on the civilisation of Persia. Such is the power of habit over human mind, that the forced convert of today is the voluntary champion of tomorrow, and himself forcibly converts others the day after. By the practical application of this psychological truth though Religion itself may have lost in glory, Muhammadianism certainly gained in power.\*

Let us however comfort ourselves with the assumed superiority of our exclusiveness, but in the face of the above Sukta, we have no right to say, that it was also the view of Dharmaraja Zarathushtea, no right to say that Narayana Zarathushtra failed to percieve, what

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\* Sale's Koran—Introduction, p. 38.

his great successor Dharmaraja Gautama, worked out so splendidly, viz. the truth that the strength of the Church lies in Samgha (organisation), and the strength of the Samgha lies in proselytisation.

“चरद मिश्व चारिकं, बहुजनसुखाय,  
बहुजनहिताय लोकानुकम्पाय।  
अर्थाय, हिताय, सुखाय।  
देव मनुष्याणां देशय मिश्व धम्मं।”

—Vinaya Pitaka—Mahavagga.

Go ye, Oh Bhikshus and wander forth, for the peace of the many for the welfare of the many, for the benefit of the people. For their gain, their good and their happiness. Teach Dhamma, Oh Bhikhus, to men and gods.

This is what Tathagata Gautama taught. The conduct of the modern Parsis, would justify an inference, that Narayan Zarathushtra on the other hand told his followers, “Take care, ye Dasturs, that you do not commit the blasphemy of spreading my religion, —that would be an act of sacrilege. Your function is only to subtract, but never to add.”

Yet this had not been the state of things in the earlier days of the Religion. Leaving aside the missionary spirit of Narayana Zarathushtra himself, without which there would not have been even a single conversion to the Faith, even in the days of the prose Gatha,—the Gatha Sapta Samhati—the community used to assemble together, to do honour to the missionary Atharvans, who used to go out far and wide in

order to preach the Religion of Righteousness. (Gatha-42, verse 6). For "the Missionary spirit is the one expression of the desire for unity"\* and one who believes his religion is morally bound to preach it.

#### (6) Muhammad catches the Spirit of the Gatha.

If the Iranians had kept up their missionary spirit alive and if they had stuck to the wise counsels of Dharmaraja Zarathustra, and if they had not discarded the task of proselytisation out of a foolish regard for the so-called purity of the race, then Hazrat Muhammad would have had no reason to found a new Religion and long before turning up as the prophet of a new religion, he would have found himself along with his compatriots drawn into Zarathustrian church having nothing new to preach. "Islam has attempted to do in a wrong way the work that Mazda Yasna ought to have done in the right way." †

For there is nothing noble in his system that one does not find in the system of Narayana Zarathustra. As Dozy, the great Dutch Scholar, had remarked: "It was precisely its lack of originality, which favoured the spread of Islam in Persia."

"Muhammad had certainly not foreseen the great influence which his doctrine would have on the Persians. He did not know that he had borrowed many Zarathustrian ideas, he believed that their source was

\* Widgery—Comparative Study of Religion, p. 376.

† Farquhar—Modern Religious Movements, p. 287.

× Gangaprasad—Fountainhead of Religion, p. 1.



Jewish, and was unaware that the Koran was so to speak, a second edition of the Avesta. When the Persian Zarathustrian, first studied the Koran, he found many of his beliefs already there in a thin disguise—Ahura Mazda and Ahriman, under the names of Allah and Iblis, the creation in six periods of time, the angels and the demons, the innocence of the first pair, the forbidden fruit, the resurrection of the body, heaven, the bridge\* between heaven and hell, over which the righteous pass, whilst the wicked fall from it. *It was precisely this lack of originality, which favoured the spread of Islam in Persia.*—Claud Field—Persian Literature, p. 33.

It should however be noted here that the remark of the Dutch Savant, that “Muhammad did not know that he had borrowed many Zarathushtrian ideas” must be taken with some qualification. § For the Koran was said to have been written down from the dictations, (morning and evening†) of Salman, the Persian× and to consist of the tales of the ancients. (the Persians.)§

“Moreover as the peninsula (Arabia) had been brought into contact with Persia—Yemen, the only fertile province of Arabia being ruled by Persian Governors|| at the time of the birth of Muhammed, which

\* Chinvat, the name of the bridge in Gathā, becomes Sira't as named in the Koran, for the Arabic has no (ch=چ)—Sources of Islam, p. 88.

§ Blair—Sources of Islam p. 82, 62.

† Koran—Sura 25—verse 5.

× Koran—Sura 26—verse 105.

§ Koran—Sura 31—verse 5.

Sura 68—verse 15.

|| Sale—Koran—Introduction, p. 38.

Blair—Sources of Islam—p. 4.

made him say that he was born during the reign of the Just king Naosirwan\*—a knowledge of the Zoroastrian faith, and of legends and folklore of Persia was current among the Arabs† and Mahammad drew not a little of his teaching from this source. Again and again, his own town-folk, charged him, with repeating in the Koran, only tales of the ancients."×

"The formula-Bismilla har Rahman ur Rahim —"In the name of the merciful and the compassionate God," with which every sura of the Koran except the ninth begins, seems also to have been taken from Zoroastrianism"§ ("Ba nam-e Yajde Bakshaenda O Bakshayeshgar O Meherban" of the Khordeh Avesta).

Then again "the Koran is a compendium of Talmudic Judaism"§ and Judaism, in its turn, represents the effect of the Iranian Culture, on the semitic races of western Asia.

"The Avesta is also rich in Demonology, and must have exercised a considerable influence on Judaism during and after the exile to Babylon, where the Jews would come in contact with the Magi. Certainly post-exilic Judaism is markedly different from pre-exilic in its doctrine of evil."||

"There is no question that the post-exilic Judaism is markedly different from the pre-exilic."

\* Browne-Literary History of Persia-vol i-p. 166.

† Koran-Sura 31-verse 5.

× Blair-Source of Islam, Koran, Sura 68-p. 10 verse 15.

§ " " " p. 32.

§ " " " p. 55.

|| " " " p. 46.

"When it is added that the Jews were exiled to Babylon, where they certainly would be in contact with the Magi, the conjecture is easy, that they learnt their new doctrine from them."\*

"Several of the principles of the religion of Zarathustra were incorporated in the religion of the Jews and thence these principles have permeated the other Semitic religions like Christianity and Islam. To this influence belonged the beliefs (1) in the other world (2) in the day of resurrection (3) in the day of reckoning (4) in the bridge of Judgment (5) in heaven, purgatory and hell.

"The Jews after the conquest of Jerusalem by Nebuchadnezzar, the King of Babylonia, were taken into captivity to Babylon. When Babylon was conquered by Cyrus the Great in 538 B. C., the Jews were not only given liberty by this Emperor of Iran, but all the articles of gold and silver, which belonged to their holy temple at Jerusalem, and which had been brought as a plunder to Babylon by the Assyrians, were restored to them by him. Not content with this, Cyrus helped the Jews from the state coffers of Iran to rebuild their ruined temples, and this story of their liberation at the hands of Cyrus is recorded in the old Testament itself in the Book of Ezra."†

Thus what from personal contact with Salman, political contact with the Sassanian Empire,× and the cultural contact (through the agency of Judaism) with

\* Moulton—Treasure of the Magi. p. 69.

† Pour-e-avood—Holy Gatha—Introduction, p. 23  
(Translated by D. J. Irani).

× Koelle—Muhammad and Muhammadianism p. 13.

the civilisation of Cyrus and Darius, there is nothing in the Koran, which is worthy and yet cannot be recognised as the effect of the Iranian culture.

As a matter of fact the fascination of Aryan Ideals had long ago taken root in the Semitic races, (partly as the effect of their political subjugation under the Aryans, ever since the dawn of history). In the time of Muhammad, the attempt was made to assimilate Dharmaraja Zarathus'tra's gospel in particular. A harder task had not been attempted before, for Narayana Zarathushtra's gospel, represented the highest perfection of Aryan Ethical culture. To be in the world, and yet to be above it, to avoid no work and yet to be detached in spirit, to be in the thick of the fight and yet to be non-violent in mind, "*to ride in the whirlwind and command the storm*", was no easy thing. For without the limits of Vahistem Manah (Equality), liberty develops into license, and exempt from the restraint of Kshathrem (Defiance of pleasure), pure bliss degenerates into shameless sensuality. The pure monotheism of Zarathustra, his ethics of self-assertion, his militancy and non-asceticism, ante-idolatry and non-ceremonialism are however all too prominent in the Koran to be altogether missed.

We have no quarrel with those who would persist that Muhammad did not derive these ideas from Dharmaraja Zarathustra, and though he was 'the Seal of the Prophets',\* he developed his religion indepen-

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\* Koran—Sura 33—verse 40 (seal=last one) lays down as the order of God, that nobody after him should be a Prophet. Allah gave decision even on much lesser points, such as that nobody could marry the widows of Muhammad (Sura 33—verse 53).

dently of the previous Prophets; it is our business only to point out that these ideas had been preached by Narayana Zarathustra milleniums ahead, that these are the Ideals which Zarathustra appealed for, and these alone are the ideals which appeal to a certain type of character, in every age and every clime.

For neither the endless ceremonials of Judaism, nor the asceticism of Christianity, nor the idolatry of the Arabs, seemed to Muhammad to be quite so rational.\* It was just the type of character that was sure to find satisfaction in the gospel of Zarathustra, and it was for these people that Narayana Zarathustra had preached his religion. Nothing stood in the way of Muhammad's turning a Zarathustrian. And Salman, the Azami, was ready with his help. Muhammad even declared himself to be a Hanif or a dissenter,† but the inclemency of the then Iranian custom, prevented his identifying himself with the Zarathustrian cause, to which by his instincts he was naturally inclined, and by the instructions of Salman, acclimatised. But the doors of Zarathustra's Church had been, by the Sassanian Persians, closed against foreigners. And no self-respecting man was likely to humiliate himself further by making vain requests. Thus Muhammad was compelled, by the exclusiveness of the Iranians and by his self-respect to attribute his inspiration to the imaginary scriptures of Abraham× while as a matter of fact the very real scriptures

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\* Rodwell—Koran, p. 209, footnote.

† " " —Preface p. 9.

× (i) Koran—Sura 2—verse 130.

(ii) Blair—Sources of Islam, p. 52.

of Zarathustra were in existence and exerting their influence.

For the 'Suhuf' or the scriptures of Abraham, are admitted to be entirely lost and their contents unknown,\* so that it was very easy for anybody to father on Abraham, any theory and every theory that he chose.

Even at the time when the Koran was being composed, the Scriptures attributed to Abraham were not in existence.† Serious doubts were entertained about the nature of the doctrines of Abraham.× And Muhammad admitted that the Abraham of whom he spoke, was "neither a Jew nor a Christian, but one sound in faith, who did not add gods to God."§ There is a very persistent belief that by the Suhufs the Gatha of Zarathustra is meant.‡ All these make it more than probable, that it is to the spirit of exclusiveness of the Sassanian Iranians, that the rise and spread of Muhammadianism *as a separate system* is due. And so long as the Iranians continue to be exclusive, men of a certain type of character, who stick to the rational school of religion, and are neither fond of ceremonies, or of asceticism, or of Idolatry—men who are spiritually the disciples of Narayana Zarathustra, will always gravitate towards Islam, as they find the gates of the church of Zarathustra closed against them.

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\* Sale's Koran—Introduction p. 57.

† (i) Koran—Sura 3—verse 58, (ii) Hurgronje—Muhammdianism, p. 40.

× Koran—Sura 3—verse 59.

§ Koran—Sura 3—verse 60.

‡ Browne—Literary History of Persia, vol i, p. 113.

It is thus the exclusiveness of the Parsis that gave birth to Muhammadianism, and it is their exclusiveness which sustains it even now.

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(7) Ceremonials for the Nation or the Nation  
for the Ceremonials ?

Unfortunately the Parsis do not wake up to the consequences of such a suicidal course. They wanted to shut others out, and have ended by themselves being shut out. And it is all due, not to the inferiority of the philosophy of Zarathushtra, but to the vanity and and blindness of his followers.

And this is quite in accordance with the Law of Nature. If you do not take care to *level* your neighbours *up*, they are sure to *level* you *down*. To fail to recognise the law, is not to evade its operations. It is only blindness.

And what can be a greater blindness than to expect that the Religion would flourish, and yet to discard the only method which can lead to such a result. Such miracles do not happen—at least not in the present age. When a man is not up to the sacrifice, the sacrifice in sentiment, the sacrifice of the sense of an inborn superiority, that a missionary spirit involves, he does not really love his religion, at least more than he loves himself. There can be no doubt that his community is bound to lose, when it comes into an encounter with one that loves its religion better. It is high time that the Parsis should shake off their lethargy, and at least reclaim the lost Zarathushtrians to the fold again.

While the non-discript Bahaism can gain inverts, it is preposterous to think that the Religion of Zarathushtra will have no response in the land of its own birth. The publication of the excellent volume of the Gatha by Pour-e-Davoud which begins with the holy name of Ahura-Mazda, gives the lie to such a pessimism.

Of course the large majority of the Persian Islamites are *now* hostile to the cult of Zarathushtra. That could not be otherwise. Just as an adopted son, bears a grudge against the natural father, whose action compelled him to disown his natural filial affection, similar is the case with the Persian Muhammadian. His hostility is entirely due to his being denied for ever, any opportunity to claim Iran's noble heritage as his own. A natural son of Iran, he is compelled to live the life of an adopted son of Arabia, and for no fault of his own. The sins of the fathers are visited on their sons. He is not given the chance of a repentance, the orthodox brother never calls him generously to take a share in the ancient patrimony. Though in the heart of his heart, in his subconscious mind, he yearns for it, it wounds his self-respect to ask for it openly, when an honourable participation is rudely denied. His heart revolts against the injustice of those, who want to shut him out from the wealth of his fore-fathers, and this revolt finds an expression in the apparent neglect, rather a detestation of the patrimony. It is just like a pique "if you do not want me, I do not want you". As a matter of fact, the amount of the dislike, is a measure of the inward hankering, being inversely proportional to it. If the secret



hankering, would not have been there, theirs would have been a case of absolute indifference and not one of positive hatred. This and not the natural liberality of the Arabs, as Dr. Taraporevala would have us believe,\* accounts for the reason why the Persian Muhamadians have been more hostile to the Zarathushtrians, than the Arabs themselves, or why the Indian Musalman is more antagonistic to Hindu Ideals, than the Turk or the Egyptian. Thus the Suddhi movement is a double blessing; it blesses the community that takes in, and the individual who is taken in. The desire that ought to inspire the noble Parsi, is not merely to try to preserve the few Zarathushtrian families that still persist in Kirman and Yezd, but to try to bring the whole of Persia, back to the Church of Dharmaraja Zarathushtra again. The sooner, the better, the soonest, the best. Such an ideal is worth living by, is worth dying for.

Whatever else it may be the desire to reap exclusively, for a limited few, the fruits of the noble teachings of Narayana Zarathushtra is certainly not charity. Let not Parsis deceive themselves that the Dispensaries and the poor-houses represent their charity. If anything, they represent their vanity. For the Parsis do not contemplate giving to others, the highest gift that is in their possession.

सर्वेभ्य एव दानेभ्यः ब्रह्मदानं विशिष्यते ॥ —Manu,

“Of all gifts, the best is the gift of Religion (Brahma).”

Let us however see as to how the matter stood with the next item, viz. Liberty in non-essentials.

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\* The Religion of Zarathushtra, p. 145.

Dharmaraja Zarathushtra was well aware that the tyranny of non-essentials must be cast off, if a nation was expected to devote its energy to healthy and rational purposes. Liberty in non-essentials-every body given the full scope of his option-is as much a necessity, as unity in essentials. He did not therefore mention a single ceremonial in the Gatha. Righteousness was the soul of his religion, and righteousness was the only thing expected of his followers.

अत ये अकेम् द्रेग्वाइते,  
 वचंहा अत् वा मनंहा  
 जस्तोईव्या वा वरेषइती,  
 वंघाउ वा चोईथोईते अस्तिम्,  
 तोई वाराई रादेन्ती अहुर्खा  
 जओषे मझ्दाओ.

—Gatha, 33-2.

Those who fight the evil in word, thought and deed, who work hard, and dedicate themselves for the good, they advance the wishes of Ahura Mazda and his pleasure.

This was all that was required of a follower of Zarathushtra and nothing more.

But how did the Sassanians receive this truth? Why, they were amplifying the scope of individual's liberty, by tabulating "the punishments and mortifications to be undergone for such sins as injuring a dog or an otter, in its various limbs." Religion had relegated its own function of teaching men his highest good in life, and had identified itself with the petty task of a customs official.

One who cares much for little things, has little time to care for great things and consequently, unity in Essentials, which is the cement that binds the different limbs of the nation together, slipped out of Iran's grasp.

When man is not prepared to sacrifice his own interest for the welfare of the community, he is following a suicidal policy; for it is the independence of the community that ensures the cultural independence of the individual. It is their devotion to their Samgha (called by them Khilafat), making it incumbent for every individual to read the Khutba (allegiance) in the name of the head of the Church (Khalifa), in the weekly prayers, that the influence of the Muhamadians as community is largely due to.

As Zarathushtrianism was a living faith, the practice was current in that Church as well. The long roll of saints mentioned in the Fravardin Yasht, represent the respective Magha-patis ( lord of the confederation ) of the day.

[ The confederation was known as Magha ( 51-11; 51-16, ) which is derived from the root मह = to be great. The high Priest of the confederation was known as Magha-pati, from which comes the modern word Mobed. A member of the confederation was known as Magha-van ( Gatha, 51-15; 33-7 ) or Majya ( Gatha, 31-17 ) or simply Maja ( 30-2 ). So that " मजोई मगाइ पइतिजानता " ( 29-11 ) means ' come for the man, come for the confederation. ' ]

Love for the Community is engendered by common action and common privileges. Compulsory

periodical assemblage is very much aidful for the one, and equality 'in the eye of the church Law' for the other.

As the gospel of Zarathushtra was a living force to the community, we find none of the elements neglected in the Gatha.

Thus congregational prayers are referred to in

योई वे योईथेमा दसेमे स्तुताम्. —Gatha, 28-9.

When we join together in the congregational prayer.

[ Both Panch ( five ) and Das ( ten ) are used even in the modern vernaculars, to denote the community at large. Cf Panchayeta public Board, Daser Katha ( दशेर कथा-Bengali ) public topics. ]

The practice of congregational prayer ( दशम ), was an institution characteristic of the Iranians.

In Mahabharata, Karna sarcastically calls them Dasamiya, or addicted to congregation prayer.

ब्राह्मणानां दासमेयानां बाहिकानां अयज्वनाम्, \*

—Karnaparva, 44-33.

मत् ताईस् वीस्पाईस् योई

तोई मांघ्राओ मरेन्ती.

—Gatha, 43-14.

Myself along with all those, who recite Thy prayer together.

Similarly special privileges for the castes were held at a discount.

\* It may be noticed that अयज्वन् non-sacrificing is the word by which heathens are described both here and in Gatha as well ( 46-12 ),

ये अपाकने वहिस्तो  
 खण्टु वा अत् वा वेरेजेन्यो  
 अइर्यम्ना वा अहुरा वीदांस्  
 वा थ्वक्षदा गवोई  
 अत् हवो अपह्या अंहत्  
 वंहेऊश् चा वाळे मनंहो.

—Gatha, 33-3.

It does not matter whether a man is a Vaishya, a Ks'atriya, a Brahmin or a Vanaprastha. He alone is acceptable to Righteousness and Conscience, who excels amongst the virtuous.

But by an irony of fate, in Iran under the Sassanians, (A. D. 226-651), Unity in Essentials was reduced to the minimum, the tyranny of non-essentials was raised to its maximum, and real charity which enjoins the gift of Religion, became a myth.

The Persians heeded not the lessons of their Prophet, and the wild Beduins profited by them. It was just like what Rabindranath Tagore has said:

शुने तोमार मुखेर वाणी,  
 आसवे खिरे वनेर प्राणी,  
 किन्तु तोमार आपन घरे,  
 पाषाण हिया गलबेना ।

Hearing the voice of thy mouth, the beasts of forest will flock around, but in thine own house, the stony heart would not melt.

But the Persians halted and faltered and prevaricated, whilst the unlettered Beduin imbibed the

spirit of Dharmaraja Zarathushtra, under the guidance of Hazrat Muhammad and of Salman, the Azami.\*

And just as the intellectual wealth of a preceptor passes on to the diligent disciple, to the exclusion of the stupid son gazing vacantly on, the Arabs reaped the benefits of the lessons of Zarathushtra, while the Persians were idly busy in depicting the most correct expiation for killing an otter.

That is what enables Khwaja Kamaluddin to take up a very patronising attitude and read to us a lecture on the beauties of the Koran.

#### (8) Duty for Duty's sake.

Let Khwaja Kamaluddin exalt the glories of the Koran as much as he can, but let him not seek to find

\* (1) They say that these are *tales of the ancients* (Persians) that he has caused to be written down, and they were dictated to him morning and evening.—Koran-sura 26—verse 6.

(2) Who, when our wondrous verses are recited to him, saith "*Fables of the ancients.*"—Koran-sura 68—verse 15.

(3) And they turned their backs on him and said "*Taught by others, possessed.*"—Koran-sura 44—verse 13.

(4) We also know that they say "Surely a certain person teacheth him." But the tongue of him at whom they hint is Persian, while the Koran is in plain Arabic.—Koran-sura 16—verse 105.

(5) We have made this Koran, *easy* for thee in *thine own tongue*, that they may take the warning,—Koran-sura 44—verse 58; Sura 19—verse 98.

(6) Had we made it a Koran in a foreign tongue, they had surely said "Unless its signs be clear, we will not receive it. What? written in a foreign tongue, and we the people of Abraham?"—Koran-Sura 41—verse 44.

(7) Moreover for man's warning we have *varied* the Koran.—Koran-Sura 7—verse 43.

(8) Thus then, *a code in the Arabic tongue*, have we sent down the Koran—Koran-Sura 43—verse 37.

(9) An *Arabic Koran* have we sent down.—Koran-Sura 12—verse 2; Sura 39—verse 29; Sura 42—verse 5

blemishes in the divine Gatha. It is enough that the Gatha should have been supplanted by the Koran. Let not insult be added to injury.

‘Might overcomes Right’ and ‘nothing succeeds like success.’ For it is not unknown to the followers of Zarathushtra, that this fight between the power of good and evil, is manifest in every form of existence—there is nothing which is beyond their influence, not excluding systems of religion even.

And because Spenta and Angra forces enter into every form of existence, we have got our duties assigned in every sphere of life. There is nothing too low and nothing too high for a Zarathushtrian to do. We ought to be as much mindful of killing a serpent, as of killing a tyrant. In both the case, it is the same Angra Manyu that we are fighting, only in its different manifestations. It is the same Chameleon—only the colour has changed.

Thus the duties that a Zarathushtrian is called upon to perform does not lie in some ideal condition only. It enters into the work-a-day life. It is a daily and hourly fight with the evil one in the course of his every day duties. He is not commissioned with the work particularly, of what may be called “telescopic philanthropy” but acquits himself honourably if he looks to the good of his immediate neighbourhood.

ये ना अषोइस् अओजंहा वरेदयएता,  
यांम् नजदिस्ताम् गएथां देग्वावो वक्षईति.

—Gatha, 50-3!

That man, who promotes, with the strength of Asha, the immediate neighbourhood, which the rogues are devastating.

"The end or ideal in morals is not to be conceived of as 'some far off divine event' which is some day to come to pass. It is daily and hourly realised in the good act itself. *The good is not something to be hereinafter attained, it is attained from moment to moment in the good life itself.*"\*

"The self is not merely related to society *in general*, but each particular self is related in a *special way* to the society in which he is born. He realises himself by enabling society, through him, to perform *the particular function* which is represented by his station and its duties."†

The programme of a Zarathushtrian thus comes to be, to do the Right, the Right alone, and the Right always, in thoughts, words and deeds; Humata, Hukhta and Hvarsta.

मनहि चा वचहि चा व्यओथनोई. —Gatha, 30-3.

The conception is worthy of the Prophet who had flourished amongst the most advanced of all peoples, viz, the Aryans, and therein too in the most advanced of all its branches, viz. the Iranians. Eons before other people had ceased to be mere brutes, the Iranian people had found out the correct Rule of Life and expressed it in the noble Ashem Vohu. The conception as well as the expression has not been excelled even in the

\* Muirhead—Elements of Ethics, p. 187.

† Ibid. p. 174.



twentieth century. It could not be. For a straight line cannot be made more straight, a circle, more circular.

ॐ अषेम वोहु वहिस्तेम् अस्ति, उस्ता अस्ति उस्ता अहमाई  
ह्यत् अषाद् वहिस्ताद् अषेम।

Righteousness is the greatest good, and that, it is. There is a Rule of Life and it is in this, that "virtue (is) for the sake of virtue, the greatest."

[The glory of the Ashem Vohu (Righteousness-is-good) Manthra has suffered much on account of its defective translations. People have failed to grasp its latent beauties and have been inclined to call it 'enigmatic'-(Early Religious Poetry of Persia-p. 116). Let us see where the Enigma is

(1) अषेम = अषा + इम = अषा + एव i. e. As'a alone.

(2) वोहु वहिस्तेम् 'Vohu' like 'good' in English, is used both as a noun and as an adjective.

In 'Vahistem' it is an adjective meaning 'best' (in fact best is the same word as Vohista, abbreviated).

In 'Vohu' it is a noun meaning the good.

Vohu Vahistem=Vahistem Vohu=the best good=the greatest good.

(3) अस्ति = is.

The sentence is complete without the addition of the verb Asti, (is) which, according to the idioms of the Zend, is generally understood.

The reason why there is a divergence from the idiom, why the verb 'Asti' is expressly stated and not

left to be understood, lies in the intention to place a greater emphasis on Asti.

'Asti' expressly stated means not 'is' but 'certainly is'—'that it is'.

(4) उस्ता.

The correct shade of the meaning of 'Usta' has not been generally realised. It is translated as 'happiness.'

It comes from the root वश् to desire (वष्टि=he desires.)

Usta—means a desideratum, an end; the End of Life or the Rule of Life.

Failure to understand 'Usta' in this sense, has led to the imperfect appreciation of two other memorable passages of the Gatha, viz. (1) उस्ता अह्माइ यद्वाइ उस्ता कद्वाइ चित् (43-1)—that alone is the Rule of Life which is the Rule for any body and every body (2) अत् अइपि ताइश् अंहति ऊस्ता (30-11)—that also determines what should be the Rule of Life.

(5) अस्ति.

'Usta Asti' affirms that there is such a thing as the Rule of Life. It anticipates the skeptic, and denies the reasonableness of a doubt about there being an 'End of Life' and a 'Rule of Life'.

(6) उस्ता.

Usta is used twice; once with Asti (is), and again with Ahmai (in this).

In the first there is a general statement that there is such a thing as the "Rule of Life."

In the second, what that Rule of Life is is concretely stated. It is said to consist 'in this' (i. e. what follows).

(7) अहमाइ = अस्मिन् (and not अस्मै) in this i. e. in what follows.

It has wrongly been translated as अस्मै "for that man."

Apart from the peculiarities of Vedic Grammar, the use of the 2nd. or the 4th. bibhakti in a locative case, is not unknown in Panini. cf.

अधि-शीङ्-स्था-आसां कर्म—4-4-46.

(8) यत् = यत् = that (conjunction)

(9) अषायै वहिस्तायै for the sake of Asha—which is the greatest (good).

(10) अषेम् = अषा+इम् The इम् 'alone' is properly to be taken along with अषायै *Ashai im*—for the sake of Righteousness alone.

We fail to see where the enigma is. It is certainly not in the Mantra].

"Duty for Duty's sake" is a noble truth. It is "the Categorical Imperative" of Kant. It is not a hypothetical imperative like other things—for duty is not conceived as a means to some other end, it is an End in itself, imperative in its own right,—the Categorical Imperative.

"Virtue is its own reward". And this is the truth that Ashem Vohu teaches, and clothes in a language which is not less forceful than when Tennyson said "To

do the Right, *because it is right* were wisdom in the scorn of consequence."

This is the Rule of Life that has been subsequently developed in the Gita, as Niskāma Karmayoga ( निष्काम कर्मयोग ).

The Ashem Vohu stands second to none in the sanctity and the sublimity of its essential truth.

Dharmaraja Zarathushtra appreciated its value fully, and laid down in the holy Honover, rules for the *practical realisation* of this Ideal of "virtue for virtue's sake".

The Honover only lays down how Asha is to be realised. It is to be realised with the help of the conscience (वहीयस्मनः). But conscience is no good unless its dictates are carried out in practice (स्योयननाम्-अहेउस्), and for the dictates of conscience to be carried out in practice, the thing that is essentially necessary is Self-Control [क्षत्र]. Control over deeds, over speech, and over thought.

"This do"—'Ay, there's the rub'. To regulate action is hard; yet good upbringing, a favourable environment, and a healthy ambition, have enabled multitudes to win a tolerable success. To set a watch on the lips is far harder; yet here again, every decent community imposes sufficient restraint, to enable any one who cares for public opinion, to avoid the evil generally, and a kindly disposition will produce a crop of positive good words in many lives. But to rule the thoughts—what strength of resolution, what conviction of future reward, what fear of retribution ever availed

to bring Thought up to the level, which the Gathas themselves imperiously demand, when interpreted by the spirit of the Prophet who lays down his law therein! Alas, there is none righteous, no not one."<sup>\*</sup>

Yet difficult indeed even with the 'sanctions' of the hope of future reward or the fear of future retribution—Semitic Ideals, whether conceived in a refined spirit as by Jesus, or in a grosser spirit as by others. But the noble Ideal of Aryan Zarathushtra was higher still. It was not virtue out of hope or fear (whether present or future)—it was virtue for its own sake, virtue out of love:

*"To do the right, because it is Right" and not for any other cause.*

And the love of virtue was to express itself in good thoughts, good words and good deeds—Humata, Hukhta, and Huvarsta.

To teach the highest lesson of "Duty for Duty's sake" is the true function of religion. A religion hardly deserves the name, and is scarcely distinguishable from Fetishism if it fails to bring into prominence the root principle of the saintly life, that duty is to be performed for the sake of duty. If we take to righteousness, only in the expectation of a future reward, then what we really pay homage to, is not righteousness, but that future reward. We have dragged down Righteousness from its highest dignity as the supreme End of our life, to a position subordinate to that of the future reward. We have substituted the God of

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<sup>\*</sup> Moulton—Treasure of the Magi, p. 203.

**Righteousness**, for the Idol of the Reward—we have degenerated religion into idolatry. This is exactly what the Deva-Yasnis had done. Religion was supposed to be only another name for the performance of elaborate ceremonials, which ensured varied happiness in heaven. The conception of God, as the God of Righteousness, had been entirely lost. Thus Dharmaraja Zarathushtra felt himself called upon to propagate the conception of Mazda as the God of Righteousness.

यथा मझ्दाओ वेरेदेमांस् ऋएती अहुरो. —Gatha, 46-16.

"In which exalted abode (of As'a), lies Mazda, the Ahura."

And to exchange Mazda Yasna for Deva-Yasna.

The Anti-Deva-Yasna propaganda, should not however be considered as quite foreign to Indian Sentiments.

Dharmaraja Govinda, the spiritual successor of Dharmaraja Zarathustra,\* caught the idea and preached it in the Gita.

देवान् देवयजो यान्ति मद्भक्ता यान्ति मामपि । —Gita, 7-23.

The Deva-worshippers get to the Devas;† and those who worship me (Mazda?) come unto me.

The non-recognition of the Highest End (in its true Character) as the Highest End, and the relegation

\* The reader will kindly note how "Narayana (Zarathustra), the Originator of the Bhakti cult, was succeeded by Vasudeva (Govinda) in the exposition of that philosophy and how ultimately these two prophets Narayana and Vasudeva came to be identified."—Radha-Krishnan—Indian Philosophy, p. 492-93.

† The plural in the Devas (polytheism) and the singular in Me (Monotheism) is also worthy of note.

of it to the subordinate position of a means to some further end, and the consequent *substitution of a shadow for the reality*, constitutes the very essence of Idolatry.

This form of Idolatry, viz. the degradation of the Highest End to a lower berth, and the substitution of it by some low pursuits, (which are elevated to its place) being subtler than the other and the commoner form of Idolatry, viz. where a doll is worshipped as the image of God—an unworthy object given the honour that is due to the Highest Being—often escapes the notice of the unthinking. But this was far from being the case with Dharmaraja Zarathustra, who was ever watchful that the importance of Righteousness as the Highest End of Life, does not suffer and that no lower ideal gets the better of our Highest End. He thus went even so far as to dictate that the worship of Mazda and his Prophet, were necessary only for the purpose of realising the Highest Ideal of As'a.

यथा अहु वय्या अथा रतुश् अषात् चित् हुचा.

Just as God is to be worshipped, so is the Prophet, only for the sake of Righteousness (only for the attainment of Righteousness).

The dignity and the glory of As'a, as the *only* End of our life, could not be stated in stronger terms.

The story of the vehement protest of Dharmaraja Zarathushtra against Idolatry—not the worship of God, but the *Deification*—(देवओमा —Gatha, 30-6) of a *lower object*—has sometimes been misconceived. Thus the denunciation of image-worship is almost an obsession with some Scriptures. But if one recommends virtue, only as

a means for the attainment of wine and women in the heaven, he allots to virtue only a secondary position, and makes wine and women the ultimate objects of life. Chastity, to him is only a worldly virtue. One can afford to dissipate to his heart's content, so soon as he is translated in heaven. Such Scripture therefore has no reply to give to one, who would argue like Omar Khaiyam,

जाम ओ बुत ओ वरवते, वर लव-ए किस्त  
ई हस्ते मारा नकद ओ, तुरा नसियाए बेहेस्त ॥

The goblet, the mistress and the lyre, these three I want in cash-payment now, and you, by way of credit payment, in heaven. This is the only difference between you and me.

But such is not the case with Zarathushtra. "With all due honour to him, who could die for opinion's sake how was it, or *how could it be possible for Jesus to announce a better or a purer doctrine*, than that so often repeated by Zarathushtra, his predecessor, viz. good thoughts, good words, and good deeds? Do not those three things embrace all there is or could be in any religion?"\* Narayana Zarathushtra had enjoined Righteousness for the sake of Righteousness. A man was required to be righteous simply because it was for him the highest life to live, the only life that is worthy of the Higher Self (Haurvatat) implanted in us. There is nothing superior to righteousness, nothing to which righteousness might be considered as a means, nothing which was to be attained with the help of a temporary period of righteousness.

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\* Whitney—Zoroaster, the Great Persian, p. 170.



This is why Dharmaraja Zarathushtra did not propose to make men chaste by the allurements of an unchaste future, to make men "temperate, by a kind of intemperance". He exhorted Chastity for its own sake (अपीम् अपायै—Gatha, 9-10)—Chastity in Thoughts, Words, and Deeds.

(9) Humata, Hukhta and Hvarsta in Dhammapada.

The holy triad of Humata, Hukhta and Havarsta brings before us the vision of another great Aryan Prophet who had defined the duties of life in almost identical terms—Samma Ditti (सम्मा दिट्ठि) Samma Vacha (सम्मा वाचा) and Samma Sankappo (सम्मा संकप्पो).

कायेन संवरो साधु साधु वाचाय संवरो ।

मनसा संवरो साधु साधु सव्वत्थ संवरो ॥

—Dhammapada, 25-2.

Be well-disciplined in your body (deeds), well-disciplined in your words and well disciplined in mind—well disciplined everywhere.

And who knows that when Dharmaraja Gautama was teaching this discipline, and preaching it to be "*the lessons of the Rishi*" he had not the Great Rishi Ratus Zarathushtra Spitama in his mind?

वाचातुरक्खी मनसा सुसंयतो,

कायेन च अकुसलं न करीया ।

एते तयो कम्मपथे विसोधये,

आराधये मगं इसिप्पवेदितम् ॥

—Dhammapada, 20-9.

Have control over your speech and control over your mind. Do not do with your body, anything wrong.

Keep all these channels of duty pure and thereby follow the path pointed out by *the Rishi*.

For wonderful is the similarity between the Tantra\* (Religion) of Gautama and the Tantra of Zarathushtra verging on an identity,—so far as the practical course is concerned. Learned scholars have attempted to trace the origin of Buddhism from the Samkhya Philosophy.† But the claims of the Iranian Veda does not seem to have attracted the notice that it deserves.

In the sphere of material civilisation, Dr. Spooner has tried to establish a connection “between the two great Prophets whom the Indo-Aryan stock has given to the world.” From ‘Maga’ and ‘Magadha’, ‘Murva’ and ‘Maurya’, ‘Saka’ ‘Sakhya Sinha’ and ‘Saka-dwip-Brahmins’ of the Bhavisya Puran, the sun, the bull, the branch and the chaitya on the early Mauryan coins, from evidences of Solar worship which so abound in Buddhism, Scythian Stupas, and Relic Worship, rejection of caste system and introduction of Mithraic cave, he makes the inference that Dharmaraja Gautama, “a member of the domiciled Iranian or Magian community, at length brought under Hindu influence, steps forth from this Magian body in the direction of the

\* To translate ‘Dharma’ as ‘Religion’ is a popular mistake. Dharma, like Asa (असा) means Moral Order or Righteousness. The proper equivalent of Religion is Tantra (तन्त्र-system).

† (1) Radha Krishna—Indian Philosophy, p. 472.

(2) Macdonell—History of Sanskrit Literature, 390-395.

Hindu world, seeking through the medium of an Indianised Zoroastrianism, to unite the two communities into one single whole."—Moulton—The Teachings of Zarathushtra, p. 94.

Though one does not feel inclined to go the whole way with Dr. Spooner—for there is considerable difference between the Ahimsa (non-violence) cult of Gautama and the Asis (Beneficence) cult of Zarathushtra—there is no doubt that these two Supermen are the two Prophets of one and the same culture.

Not to speak of the famous triad of "good thought, good words and good deed" Tathagata Gautama seems to have borrowed some of the terms of Narayana Zarathushtra's Gatha.

Thus he also calls his system by the name of Samkhya.

यो अथ पुच्छे च पापं च वाहित्वा ब्रह्मचरिया । \*

संख्याय लोके चरति स वै भिक्षुति वृत्तति ॥

—Dhammapada, 19-12.

One who tides over Right and Wrong with the help of Discipline and lives in this world in the strength of the *Samkhya*, he is the real bhiks'u.

मासे मासे कुसग्गेण बालो भुज्जेथ भोजनम् ।

न स संख्यात धम्मनां कलां अगघति सोळसीम् ॥

—Dhammapada, 5-11.

\* Brahma means Law, the Moral Law. चर means practise. Brahma Charya—means following the Law. Need not necessarily mean Celibacy.

For the meaning of Brahma as a Law see Amarkosa. "वेदः तत्त्वं तपो ब्रह्म ब्रह्म विप्रः प्रजापतिः"

From month to month, the fool takes his food, measured by the point of the kusa grass (i. e. as small a quantity as possible). He does not know even a sixteenth part of the *Samkhya* Dharma.

In both the systems one of the terms used for Salvation is 'Akrita' (अकृत) i. e. a state which is not to be invented, but only discovered. [अ = not, कृत = done, not made i. e. pre-existent].

Thus we find in the Gatha—

हा जी अहेजस् वंजही विस्ता अक्रेतिस्. —Gatha, 43-2.

With the help of 'the best in his life' he attains Salvation—the unproduced (original state).

[अहेजस् = आयुषः of the life

वंजही = by the best

अक्रेतिस् = अकृत Salvation].

Without the help of the *Dhammapada*, we could not understand the meaning of the term अक्रेतिस् as Salvation.

अस्सद्धो अकृतज्जो च संधिचेदो च यो नरः ।

इतावकाशः वान्ताशः स वै उत्तमो पुरुषः ॥

—*Dhammapada*, 7-8.

One who is not easily led astray, who knows the characteristics of Salvation (Akrita), who does not rest in idleness, and who has given up all hankering for pleasure, he is the best of men.

संखाराणां खयं वत्वा अकृतज्जोसि ब्राह्मण ।

*Dhammapada*, 26-1.

Knowing the end of all desires, you will get Nirvana\* (Akrita), Oh Brahmin.

But more significant is the use of the word Vinaya (विनय) to denote a code of Morals, as in 'Vinaya Pitaka'—one of the three Pitakas (baskets) which form the Buddhist Scripture. The usual Hindu word for such a code, is Dharma Sastra, or Dharma-Anusasanam. But Gautama's departure in using a special term 'Vinayana', vividly recalls to our memory the line of the Gatha.

येह्या वेरेदा वनएमा दुजेम्. —Gatha, 31-4.

With whose help, I shall repel the Druj.

So that Vinaya Pitaka is really that code which helps us to repel the Druj—to subjugate the Lower Self.

But even if opinions be divided about the influence of Zarathushtra's cult on the original Hina-Yana (हीन-यान) school of Buddhism, there is little room for doubting that the subsequent Maha Yana (महायान) school owes its birth entirely to the influence of Zarathushtra's Philosophy.

The Hina-yana School was an individualistic creed, limiting its scope to the dogma of Ahimsa alone. But the Mahayana school adopted wider outlook, a socialistic point of view and changed the creed of Ahimsa into one of Asis. This is why it called itself the Mahayana or the Larger Path, as compared with the other which was called the Hina Yana or the Smaller Path.

\* It may be noted that the meaning of the word 'Akrita' in the Dhammapada, as salvation, is the accepted meaning and no other meaning is possible. It is not like the interpretation of 'Akeretis' of the Gatha, which may be considered by some as my misinterpretation.

That the Maha Yana School took its birth at Taxila,\* the borderland of Hind and Iran, and under the patronage of Kaniska,† the common Emperor of Hind and Iran, and whose coins illustrate Avestan legends, are facts too significant to be passed over. A more important fact is that an individualistic philosophy, left to itself, was not likely to develop into a socialistic system, without the influence of some other culture.

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(10) The Panch-Ratra Zarathushtrian Gives to India the Bhakti cult.

Lokamanya Tilak, the Sankaracharya of modern India, in his monumental work, the Gita-Rahasya, has traced the origin of the Maha-Yana School to the impact of Buddhism with the Pancha-Ratra sect, originally founded by Rishi Narayana. It is unfortunate that he was not spared to give more attention to the study of the Tantra of Zarathushstra, and prove, what his massive intellect alone could have done, that the Rishi Narayana of the Mahabharata was no other than Ratus Naroish Nara (a man amongst men) of the Gatha (Yasna 48-10).

For it is to be noted that the word "Narayana" does not occur in the Vedic Texts. It is for the first time to be met with in the Sata-patha Brahman,x where also it occurs in connection with a description of the Pancha-Ratra Sect. As there is considerable

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\* Tilak—Gita Rahasya, p. 582.

† Rhys Davids—Buddhist India, p. 314.

x Radha Krishnan—Indian Philosophy p. 493.

resemblance between the *special* rites and creeds of the Panch-Ratra Sect, and those of the Zarathustrian cult, there is reason to believe that the Zarathustrian School was known in ancient India as the Pancha-Ratra School. The description of the founder of the school as Naroish Nara—नरोइश् नर (A man amongst men—the best of men) was borrowed into India. But the two units of the word were fused together, and a new word was coined from the same base 'Nara', and keeping the meaning intact. It came out as 'Narayana'—the Greatest Man.

Our attempt to hold that the Naroish-Nara of the Gatha is the same person as the Narayana of Satapatha Brahman,† would rest on insecure foundations, if it were based merely on the resemblance between the two sounds 'Naroish Nara' and Narayana' (which might be a matter of mere accident only†) and if it failed to take note of all other available facts about Rishi Narayana.

“The chief sources of information for this school, are the Narayaniya Section of the Mahabharata (Santi Parva—ch. 349), the Sandilya Sutras, the Bhagvata Purana, the Pancharatra Agamas and the works of Alvars and *Ramanuja*. The Narada Sutras and the Sandilya Sutras are later than the Mahabharata and the Bhagavata, since the former mentions Suka and

\* In the Gatha, Dharmaraja Zarathustra addresses his Personal Self, his Real Self, as 'Naroish Nara'. In the Satapatha Brahman also, 'Narayana' means the Personal Self, the Higher Self.

† Just as one might say that Mahommed picked up the idea of his being the friend of God, on hearing from Salman, the Gathic Text "Mehamaidi Hus Sakhayam"—46-13 'Sakha' means a friend.

Vyasa, and the latter quotes freely from the Bhagavat Gita. Thus our chief source is the Narayaniya section of the Mahabharata.

In the Narayaniya section of the Mahabharata, is found the story of Narada's visit to Badrikasrama (to the North-west of India) to see Nara and Narayana. Finding there Narayana performing some religious rites, Narada with a perplexed mind, asked whether there was anything, the supreme Lord\* had himself to worship. Narayana answered that he worshipped the eternal spirit, his original substance. Eager to see it, Narada goes to *Sveta-dwipa*, where the great Being tells him, that he is not to be seen by one who is not absolutely devoted to him. The religion of Vasudeva is explained to Narada. Vasudeva is the supreme soul, the internal ruler of all. Living beings are represented by Samkarshana who is a form (Vyuha) of Vasudeva. [The Mahabharata suggests that different views were entertained about the number and nature of the Vyuhās or Forms. The story of Uparicarvasu, retated by Bhishma to Yudhishtira, knows nothing of the theory of Vyuhās of forms (Śāntiparva 348. ) ]

Upacharitavasū had adopted the religion of the Pancharatra system, originally promulgated by Chitrasikhandins. This system was expounded by the Rishis, in the presence of the great Lord who said "you have composed a hundred thousand excellent verses, which contain rules for all the affairs of men, and are in harmony with the Vedas, and lay down precepts about

\* It should be noted that Narayana had already been Deified, as is the case with Krishna, in many passages of the Mahabharata.



the *religion of action as well as that of contemplation*. This Śāstra will be handed down from person to person until it reaches Brihaspati. From him the king Vasu ( Vistaspa ? ) will obtain it and become my devotee."

King Vasu performs a sacrifice of horses in which Brihaspati acts as priest, and Ekata, Dwita and Trita act as overseers or Sadasyas. *No animal is killed on the occasion.*

From it two things are clear that the Bhagavata ( Panchratra ) religion is a *monotheism* and its way of salvation is devotion or *Bhakti*. Slaughter of animals is avoided. The religion inculcates a *combined pursuit of Bhakti and karma*. *It does not demand ascetic renunciation.*

It is a monotheistic of Ekantika religion. The names Narayaniya, Sattvata, Ekantika, Bhagavata and Pancharatra are used as equivalents.

We cannot be sure that we have an account of this religion in its purity even in the Narayaniya section of the Mahabharata, for the vedic adaptation seems to have begun even then.—Radhakrishnan—*Indian Philosophy* pp. 490-496 ( Extracts ).

I have quoted extensively from a book, where there is not the slightest reference to Zarathustra, and therefore not the ghost of a chance of there being a bias in favour of a pet theory. Let the reader judge for himself whether he does not find a striking resemblance with the Zarathustrian creed, in some of the essential features.

The origin of the sect was in sweta—dwipa, somewhere outside India. Presumably the people had a whiter skin—and may have something to do with Spitama, the white. Its monotheism was so rigorous, as to earn for it the name of Ekantika or Ekayana (one-pointed). On account of its emphasis on Sattwa Guna (or Spenta Manyu) it was called the Sattwata system. Its chief feature is devotion or Bhakti,\* for which the conception of a Personal God, as against the Impersonal Brahma of the Upanishad, was necessary. Probably on this account, as well as from its coming from outside of India, it was for some time considered as unvedic and even Non-Aryan.† Its ideals were anti-ascetic, and it did not permit of slaughter of animals in sacrificial ceremonies and enjoined a high order of purity.

If Zarathustrian customs were to be described in an Indian book of that distant age, it could not have been described in other terms. It should also be remembered that the original Zarathustrianism must have undergone considerable changes by the time the Mahabharata also might not have the fullest acquaintance with all the facts of the Zoroastrian creed.

Making allowance for all these factors, the description must be admitted to be largely applicable to the customs of the Zarathustrians.

On the other hand, we know of no other sect of the age, to whom the description may be said to be applicable. We know of no other races, on the borders

\* Macdonell—History of Sanskrit Literature, p. 402.

† Radhakrishnan—Indian Philosophy, p. 498.

of India, who had, in that age, reached that standard of moral consciousness, as the above description of the sect would tend to imply.

Of course some occidental scholars see the influence of Jesus Christ in the formation of Pancharatra cult. "Under whatever name it be called, there is no doubt that the religion is a very old one, perhaps as old as Buddhism itself, if not older, but since the Narayaniya section in which the religion is described speaks of Narada's adventures in the Svetadwipa, or the white island, where the residents were ekantins or monotheists, it is sometimes argued that the monotheism is borrowed from Christian sources." Dr. Seal says: "This Narayaniya record, in my opinion, contains decisive evidence of an actual journey or voyage, undertaken by some Indian Vaishnavas to the coast of Egypt or Asia Minor, and makes an attempt in the Indian eclectic fashion, to include Christ among the Avatars or incarnations of the supreme spirit Narayana, as Buddha came to included in a later age."\* Weber is of the same opinion.† Lassen agrees with it. He thinks it probable that certain Brahmins might have learnt to know of Christianity in a land lying to the north-west of their mother country, and might have brought to India some Christian tenets. He believes however that this land is Parthia, where "the tradition, that the apostle Thomas had preached the gospel, is old."§

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\* Vaishnavism and Christianity p. 30.

† Indian Antiquary 1874.

§ Radhakrishnan—Indian Philosophy, p. 499.

We can attribute the verdict of these learned scholars only to their ignorance of the Zarathushtrian creed and their predilection in favour of Christ. Such is their concern to find the hand of Christ, that even it be in Parthia, still it must be the Christian doctrine that was learnt, as if the Parthians themselves had nothing worthy to teach. Then again, a journey or voyage is said to have been undertaken to "Egypt or Palestine." Why the claims of Persia, (which was the seat of a mighty and civilised empire, of which Egypt and Palestine were mere dependencies) had not been considered, is not quite clear. It is probably in the interest of Christianity that a voyage has been imagined. For the overland route lay through Persia, and if the adventurers are supposed to have possibility that pure Christianity, which these reformers had been commissioned to bring with them, for the regeneration of India, might contaminate by coming in contact with Zarathushtrian Persia. (It is unfortunate that Aeroplanes had not been invented). For Europe is Christain, and it is relation with Jesus Christ that is calculated to increase our glory. As for poor Zarathushtra—well, it was highly presumptuous on his part, to come up that way with a monotheistic religion and thereby try to forestall Jasus, the Christ. Such a pretender does not deserve the notice of good scholars!

Thus it is very easily assumed, that an attempt was made "in the Indian eclectic fashion to include Christ among the avatars." It is easily forgotten, that

the Aryans were too proud of their parentage, to give to a non-Aryan the exalted position of the Prophet—when they are so very unwilling to take a foreigner in the community even as a commoner.

A prophet who (1) did not speak the Aryan language, (2) did not wear the yajna-sutra (kusti), (3) did not revere the Fire, and (4) had no commiseration for the cow was not likely to be taken as a Prophet by the Aryan community, however much the occidentalised Indians might like it. In any case a Prophet whose own ideals as well, were consonant with this spirit, was more likely to receive ready allegiance.

And what was the special problem that the Indians had to import from Palestine (probably because they did not find it anywhere else)? It was monotheism. These scholars would have us believe, that the trinitarian Christianity was more monotheistic than the cult of that unrelenting Prophet, who substituted Mazda-yasna, for Deva-yasna, because the Devas were many, and Mazda was one.

It was also devotion or "the cult of Bhakti." As if it was impossible to find Bhakti in the Church of Zarathustra—as impossible as to find coal in Newcastle. For, of the three yogas (Paths), (1) Jnana (knowledge) (2) Karma (Action) and (3) Bhakti (Devotion) though the special theme of Mahavira is Jnana, of Gautama Karma, and of Zarathustra Bhakti, and though it was in the interests of the Bhakti cult, that the Impersonal Brahma, was, for the first time, conceived by Narayana Zarathushtra, as the Personal Mazda, still it must be

admitted that there is no room for Bhakti in the cult of Zarathustra. For in spite of the fact that Tatha—Gata§ Zarathustra had the intensity of the feeling of a lover for Mazda

रफेध्रेम् चग्वाओ ह्यत् फयो फयाइ दइवीत्. —Gatha, 46-2.

Induce that joy which only a friend can give to a friend.

It must be presumed that "Love is not the power that inspires the Gathas. The very word is practically absent from them."\* For how could it otherwise be proved that there was need for a greater Zarathushtra, a Zarathustratara?†

No, not Bhakti alone, but even anti-asceticism is to be learnt from the ascetic Christ. For the Pancharattras had no faith in asceticism, no faith in self-denial and the doctrine of self-realisation was the central plank of the cult of Rishi Narayana.

प्रवृत्तिलक्षणं शैव धर्मो नारायणात्मकः ।

—Santi Parva, 347-80.

The Dharma of Narayana is marked by Self-Realisation.

प्रवृत्तिलक्षणं धर्मं ऋषिः नारायणो अववीत्.

Santi Parva, 378-83.

§ तथगत—one who has reached (गत) the final stage (तथा) is the designation which is invariably used of Gautama in Buddhist Scriptures. It applies equally well to Zarathushtra Spitma.

\* Treasure of the Magi, p. 195.

† " " " p. 198. Unfortunately for the author, 'Zarathushtra-ta-ra' would mean a smaller Zarathushtra.

The Dharma of Self-Realisation was taught by Rishi Narayana.

Yet Narayana must not be identified with Zarathustra. For how can that help us to rise in the estimation of Christian Europe? Either Jesus Christ must be identified with Narayana, or we have no business to find out who this Narayana was, or if he had any connection with Zarathustra, the Naroish Nara

But the funniest part of the whole thing is that the Mahabharata, at the latest calculation, was composed in the fifth century B. C. and it is in the Mahabharata that we find a description of the Pancharatra Sect and the doctrines of Narayana. So that unless we are prepared to hold that Jesus Christ was born some time before the fifth century B. C., the Mahabharata could not have given a description of Jesus Christ, under the name of Narayana, but must have referred to some other person born before fifth century B. C.

But the learned scholars have identified Narayana with Jesus Christ, and "ours is not to reason why". Thus we are precluded from *saying* what we believe; but there can be no censorship on the *belief itself*. And just like the Shia proverb, which says that "Though I do not believe Ali to be God, I believe that he is not far from being so",\* I may as well say that "though I may not believe Narayana to be identical with Zarathushtra, I believe that it is not far from being the case".

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\* Claud Field—Persian Literature, p. 36.

Even if one persists in denying the identity of the Pancha-ratra sect with the Zarathushtrian Church, that of Narayana with Zarathushtra, there is no reason for his denying that there is a striking resemblance between the Pancha-ratra sect and the Zarathushtrian cult. Thus, even at the lowest estimate, it is a parallel development of the Zarathushtrian idea, in the land of Aryavarta.

As Pancha-ratra system is universally admitted to be the source of the Bhakti cult in India, to which even the greatest devotee-Philosopher Ramanuja pays his homage as late as 12th century A. D., it may not be uninteresting here to enquire as to what may be the significance of the name Pancha-ratra. We do not know the origin of this name. In the Padma Purana it is said. "The five other great Sastras are like darkness in the presence of this; therefore it is currently known by the term Pancha-ratra. The name perhaps may be due to the fact that the system combines five different doctrines".—Indian Philosophy, p. 496.

This is how Professor Radha Krishnan whose recent work has got the widest appreciation in Europe and America, accounts for the name. As however there is one 'may be' in the discussion, it keeps the door open for another 'may be' as well.

So that we have some justification for saying that the Pancharatras represented that section of the Aryans, who specially took up the practice of saying their prayers five times a day, instead of the usual thrice.



[ Pancha=five

Ratra=prayer from root

Ra=to offer

cf. Aratrika=the evening bhajan.]

Over and above the customary three prayers at sunrise, noon and sunset, they would add two more. i. e. one just before going to bed, and one just on rising.

Thus the usual three times are indicated in Yasna 44.

के या ऊषाओ अरेम-पथ्वा क्षपा चा  
याओ मनेथ्रीस् चजदोह्वन्तेम् अरेथह्या.

—Gatha, 44-5.

Who created the dawn, the noon and the dusk which remind the aspirant, of the supreme work (of prayer).

The additional times are also indicated in

मैदइयाइ या तोइ मझदा आदिशितस्. —Gatha, 44-8.

Five times, as is thy order, O Mazda.

These correspond to the (1) Havan (2) Rapithven (3) Ujiran (4) Avisrutam and (5) the Ushahin Gahs of prayer.

The Hygienic principle of "eight hours sleep" was not unknown to our forefathers. Thus they said that the night (sleeping hours) consisted of three Yamas—triyama (त्रियामा) and the day of five Yamas (a Yama being equal to a period of 3 hours). Consequently the Aivisruthrem and the Ushahin prayers fell at night, during the dark hours. This raised a

heated controversy as to whether it was permissible to say one's prayers when the sun was not visible. The curious reader might take up Sayana's Introduction to the commentary on the Rigveda, and see what pains the great scholar was put to, in order to reconcile the opposite views of 'उदिते जुहोयात्' and 'अनुदिते जुहोयात्' "Pray, while the sun is up" and "Pray, (even) while the sun down".

The philosophers of the Samkhya School of Kapila were generally in favour of the five prayer system, and their cause was ably championed by Rishi Pancha Sikha, whose proficiency in the Samkhya system was as good as that of Kapila himself. It may be that he earned the designation of Pancha Sikha by his able championship in favour of five prayers. The Mahabharata mentions him as follows:

पञ्च छोटसि निष्णातः पञ्चरात्रं विशारदः

पञ्चज्ञः पञ्चकृत् पञ्चगुणः पञ्चशिखः स्मृतः ॥

Santiparva, 217-12.

He was versed in the five vehicles (Anna-Prana-Mana-Vijnana-Ananda) of the soul, skilled in the Pancha-ratra lore, knew the five (Gathas), observed prayers five times, had five merits and was known by the name of Pancha Sikha.

Thus five prayers a day was the special feature of this sect, and they came to be known as Pancha-ratras. This is so far as the ceremonials go.

The spirit of the church has however been noted in the Satapatha Brahmana as follows.

पुरुषो ह वै नारायणो; अकामयत  
 अलतिष्ठेयम् सर्वाणि भूतानि अहं  
 एव इदं सर्वं स्याम इति । स एतं  
 पुरुषमेवं पञ्चरातं यज्ञकृतुं अपश्यत् ॥

The Personal self (the Higher self) may be called Narayana.\* It desires: "I shall diffuse myself in every body and identify myself with all." And for the realisation of the Personal self (Purush) the duty of five prayers was laid down.

It would be interesting here to note, that Hazrat Muhammad had at first prescribed three prayers a day [Koran—Sura 17 17 (Night Journey)—verse 80]† but subsequently at the instance of Salman, changed it to one of five prayers a day. (Koran—Chapter xxx (Greeks)—verse 16).

One need not wonder at one portion of the Koran being subsequently abrogated by another portion,—just as an old law is repealed by a new piece of legislation. (Koran—Sura 2 verse-100 and Sura 16 verse 103).

For the Koran was revealed to Muhammad, not in the completed form (Koran—Sura 20—verse 112 and Sura 75—verse 16, Sura 76, verse 23 ).

It was revealed during a course of 23 years, the Ayats coming down just as the occasion required. (Koran—Sura 25—verse 34 ).×

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\* कदा मझदा मां नरोइश् नरो वीसेन्ते. —Gatha, 48-10.

When Mazda, will the Personal Self come to me ?

† Also Koran—Sura 2 verse 239.

× Margoliouth—Early Development of Muhammadianism p. 7.

But when unfortunately an inconvenient Ayat had come down, which required re-adjustment according to the changed situation, Muhammad had been given the power of substitution. (Koran—Sura 16 (Bee)—verse 103).§

Nor need it be wondered that Salman the Persian should have so much influence. He was not a small personage. He is a member of the Islamic Trinity (together with Muhammad and Ali).\* It may be due to his influence, that "Hanifism," the original name of Mohammad's religion† was subsequently changed to "Islam" [I-Salma-n].

Thus we see that whether on the Ethical triad of Buddhism, the Bhakti cult of Hinduism, or the Obligatory ceremonials (like five times Namaj) of Mohammadianism, the influence of Zarathustra's philosophy is considerable.

And the problems of Angra and Spenta Manyu, as considered in that Philosophy is this:

There are two equal and opposite forces—call them by whatever name, positive and negative, synthetic and analytic, centripetal and centrifugal—working in every sphere of existence.

Considered absolutely, these forces are neither moral nor immoral (for the question does not arise), but they are simply unmoral.

§ (i) Sell—The Faith of Islam p. 73.

(ii) Margoliouth—Early Development of Muhammadianism p. 72.

\* Browne—Literary History of Persia, vol. i. p. 203.

† Blair—Sources of Islam, p. 26.

But considered in relation to the end of Human life, one of them is beneficial and the other, of needs, injurious, being its opposite. One elevates the dignity of man by facilitating the expression of the Highest Self in him, while the other reduces him to the level of a brute, by making inoperative his Conscience, which is the royal prerogative of man as man, the feature that distinguishes him from the brute.

It is our business to develop the one and stifle the other 'to crucify the flesh', in order that we may 'live the life of the spirit'. For it is from the death of the Lower Self, that the life of the Higher Self emerges.

It is thus alone that we can realise the End of our Life. And the value of a religion lies in the amount of help that it gives us in the realisation of that ideal. If Khwaja Kamaluddin fails to understand this self-evident truth of the Gatha, then we can only pity him, the Gatha will be none the worse for it. If a man chooses to shut himself up in a dark chamber, the glories of the sunshine do not become the less beautiful on that account.

Even loyalty to his own chief demands that he does not pass over so lightly the views of Narayana Zarathushtra. For it is probably in remembrance of the name of Zarathushtra, that Muhammad was said to roar like the *Camel*.\* (Ustra)

And it is very likely that Narayana Zarathushtra was mentioned in the Koran, as one of the Prophets,

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\* Rodwell's Koran-p. 406 fntt. Sell—Faith of Islam p. 52.

under the designation of Dhoulkarnain (*Koran*-Sura 18—verse 82), and the two horns spoken of, are the two forces of Angra and Spenta Manyus which Zarathustra had made famous.

For unlike the other prophets of the *Koran*, Dhoulkarnain did not come from the Semitic stock,§ not having been mentioned in the Jewish Scriptures.

The fact that Dhoulkarnain had preached his religion best of the land of the rising sun (India?)\* that he had to put up a fight with Agha (अघ=sin) and Mahagha† (महाघ=great sin) and talked of 'molten lead'× (Ayasa Kshusta—Ys 51-9), all point to Dhoulkarnain being no other than Narayana Zarathushtra. For we know of no other Prophet to whom the references apply.

Absence of an open reference is the result of the same spirit of Arabicism which repeats times without number that the *Koran* was an Arabic *Koran*, and therefore ought to be accepted not because it was *Koran*, but because it was Arabic. (vide *Koran*-Sura 12-verse 2, Sura-39-verse-29, Sura 42-verse 5, Sura 13-verse 37 ).

Moreover the figurative use of two horns, to denote the two Manyus, is very clear.

An attempt has sometimes been made to understand Alexander by the term Dhoulkarnain. But Alexander was not the only monarch who was the

§ Blair—Source of Islam, p. 56.

\* *Koran*—Sura 18—verse 89.

† *Koran*—Sura 18—verse 93.

× *Koran*—Sura 18—verse 96.

emperor of both the east and the west. And Koran was probably speaking of a prophet and not of an emperor. Alexander was not known to be a prophet, whether in his own country or in a foreign land, nor is he credited with any philosophic doctrine whether monistic or dualistic. His only claim to be a Prophet seems to be the power of his sword. But unfortunately those who place so much reliance on the power of the sword, are divided in their opinion as to whether it was Alexander or some one of the kings of Persia that was intended by Dhoulkarnain (Sale's Koran, chapter xviii p. 224, fntt.).

Not that we shall feel flattered if we find Zarathushtra mentioned as a prophnt in the Koran. Only if the Koran did count among its prophets, this Superman of ancient Iran that would be a redeeming feature. "Not to know me argues yourself unknown."\*

Let Khwaja Kamaluddin therefore hear what even Christian Divines speak of this Superman, and his lip-deep appreciation of Narayana Zarathushtra, will grow into a sincere reverence. "The passionate fiery personality, the abstract and mystical thinker, the strong and the practical reformer, 'the shepherd of the poor', so fierce in his championing of honest toilers, oppressed by cruel marauders—all this we can read for ourselves, in a self-revelation of unmistakable truth. It is the combination of metaphysics and common sense, which stamps the character with reality."

—Moulton—The Teaching of Zarathushtra, p. 73.

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\* Milton—Paradise Lost.

## (11) Avesta—the Fifth Veda.

When I say that the Avesta is the Fifth Veda, people will be inclined to take it figuratively and think that I mean to pay a compliment to the Avesta, by saying that it is as good as the Vedas. But I mean more than that, I wish to be understood literally; I do not mean to say that the Avesta is as good as the Vedas, I mean to say that it is one of the Vedas, that it is a Veda.....the ( Atharva ) Bhargava Veda.

The Vedas are popularly known to be four in number viz. Rik, Yajus, Saman and Atharva. A question at once suggests itself as to what is the principle adopted in the classification of the Vedas? Why the Vedas should have been divided into 4 books, and not into three or five? Have they been divided into four books because they had been composed by four different authors, or because they had been composed in four different periods of history, or because they deal with four different subject-matters? They are all said to have been revealed by Rudra ( Lord ) himself, all of them instruct about the ways of God-realisation, and there is no definite statement as to which one of them is the earliest, and which one the last. Thus the reason for the division of the Veda into four books remains unknown.

The question comes up prominently into our notice when we find that the Vedas had repeatedly been called त्रयी or Triad. The Shatapatha Brahmana\* calls it त्रयी, the Gita calls it त्रयी,† the Amarkosha calls it

\* S. B.—4-6-7-1.

† 9-20; 9-21; 9-17.



त्रयी,× and the Buddhists call it त्रयी.\* That would suggest that the Vedas are three in number. How to reconcile this with the fact that there are four books in existence viz.....Rik, Yajus, Saman and Atharvan.

A solution has been attempted by saying that the term त्रयी denotes the three classes of composition—prose, poetry, and song, that are found in the Veda. The term for prose-composition is Yajus, that for poetry is Rik, and that for song is Saman.† And as a fourth class of composition is not known, the Veda was called त्रयी (triad) implying that all the three classes of composition, prose, poetry and song, have their place in the Veda.

Thus a piece of prose composition, found in whichever of the four books, would be called Yajus, a piece of poetry found in whichever of the books, would be called Rik, and a piece of song called Saman, irrespective of wherever it occurs.

It may however be asked “what was the utility of such a cross-division?” If the whole work was to be divided at all, into separate books, what stood in the way of all the prose portions being collected into a separate book, also all the poetry-pieces and all the songs? That would make them into separate books, and the principle of division would be more readily understood. But then their number would be 3 and not 4.

As a matter of fact this seems to have been the original idea adopted for the division of the Veda.

× त्रियं ऋक् साम-यजुषी इति वेदास् त्रयस् त्रयी ।

\* Tevijja Sutta—Diggha Nikaya-Sutta Pitaka.

† Jaimini—Purva Mimansa—2-1-32.

Thus the Rigveda contains poetry and nothing but poetry-pieces, and the Saman-Veda is a book of songs. There is some difficulty about the Yajus-Veda, which contains some poetry-pieces as well. But these may be later compositions which somehow came to be incorporated into this Veda. Of course, the subsequent interpolation of new materials in the Vedas was not an easy thing.....the purity of the text of the Veda being jealously guarded by the Brahmins, in a way unknown to any other literature of the world.\* Moreover even if the subsequent incorporation of comparatively recent materials is admitted, then on the principle noted above, being poetry-pieces, they ought to have been taken into the body of the Rigveda, rather than in the Yajus-Veda. But as it is, we find them included in the Yajus-Veda. It may be that the canonical position of the Rigveda was earlier established, and did not permit any subsequent addition on any account. It may be that original principle of division into three books, according to the class of composition, was forgotten for the time being. Or it may be that the association of these poetry-pieces with some prose-pieces, was so close, that one's attention was not drawn to the necessity of putting them in two different books, or even if the attention was drawn, the intimacy of the association with the prose-pieces, stood in the way of their separation. In any case, there are some poetry-pieces in the Yajus-Veda.

That of all the three Vedas, some subsequent compositions had been added to the Yajus-Veda, is the

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\* Macdonell—History of Sanskrit Literature, p. 50.

plain meaning of the fact that there are two recensions of the Yajus-Veda, the Black and the White, the Bajasanya and Taittiriya. And the Black Yajus-Veda clearly professes to be inclusive of subsequent additions, while the White Yajus-Veda claims to be free from them.\* Thus Maxmuller calls the Yajus, the most modern of all the Vedas.†

Thus the original Veda seems to have been divided into three books.....Yajus, Rik, and Saman, and this is why it is called त्रयी.

But what about the Atharva-Veda? Was it in existence when the Veda was divided into three? If so, why could not the prose portion belonging to it, be included in the Yajus, the poetry portion into Rik, and the song portion into Saman? This has not been done, and it may therefore be fairly presumed that the Atharva Veda was not in existence while the Veda was divided into three.

This seems to be accordant with the view of the European scholars, who judging by the language, grammar and metre, have come to the conclusion, that Atharva Veda came into existence at a subsequent period.

“The Atharva-veda is a comparatively late addition to the three ancient Vedas.....Rik, Yajus, and Saman.”§

“The language of the Atharva-Veda, is from

\* Macdonall—History of Sanskrit Literature p. 177.

† Maxmuller—History of Ancient Sanskrit Literature p. 350.

§ Griffith—The Hymns of the Atharva Veda (Preface) -p. iii.

a grammatical point of view, decidedly later than that of the Rigveda, but earlier than that of the Brahmanas."x

"The existing redactions of the Atharva-Veda betray them as later than the Rigveda redaction, by the character of the variants in those Mantras, which they share with the Rigveda."\*

A subsequent origin also accounts for the fact that it took a considerable time before the Atharva-Veda was recognised as one of the Vedas.†

The nomenclature itself is indicative of the fact. अथर्व is derived from the root अर् ( =to go ) as अथ+अर्व viz. that which comes after. In other words it means the subsequent Veda, or the sequel to the Veda.

That the Atharva veda came into existence subsequently is conclusively proved by the fact that it mentions the other three vedas by name

ऋचः साम यजुर् मही.

(Atharva) Angirasa Veda, 10-7-14.

This could not have been so, if these three vedas were not in existence when the Atharva veda was composed.

We can therefore be pretty certain that the Atharva-veda is a subsequent addition to the Veda.

Thus in a sense, the Vedas are three in number,

x Macdonell—History of Sanskrit Literature p. 196.

\* Bloomfield—Hymns of the Atharva Veda (Introduction) p. 31.

† Macdonell—History of Sanskrit Literature p. 30.

viz Rik, Yajus and Saman. For the Atharva veda is not a veda...it is really the Veda-supplement.

It however attained early, the dignity of a Veda, and the Vedas are therefore known to be four in number. But it may be more proper to say that the Vedas are five in number and not four. For the Atharva-veda is not a single book.....it consists of two distinct parts; (1) the Bhargva section and (2) the Angirasa section; and that is why the Atharva Samhita is known by the name of भृग्वङ्गिरसी संहिता :

(1) एतद् वै भृयिष्ठं ब्रह्म यद् भृग्वङ्गिरसम्

—Gopatha Brahmana, 1-3-4.

(2) एष ह वै विद्वान् सर्वविद् ब्रह्मा यद् भृग्वङ्गिरोविद्

—Gopatha Brahmana, 1-2-18.

(3) भृग्वङ्गिरोविदं कुर्यात् पुरोहितम्

—Atharva Parisista, -3-3.

“The term Bhrigu-Angirasa is the favourite designation of the Veda in the Atharvan ritual texts. It makes a show in fact of crowding out the other designations. Thus the Kausitaki does not directly mention the Atharvan composition by any other name. The term also occurs in the Vaitana Sutra and the Anukramani.”\*

Each to the two books of the Atharva Veda might be called a separate Veda.....and then the Vedas would be five in number viz. The Original Rik, Yajus, and Saman, and the supplementary Bhargava and Angirasa.

\* Bloomfield—Hymns of the Atharva Veda (Introduction) p. 22.

Thus in a sense the Vedas are three in number, viz. the original Rik, Yajus, and Saman. In another sense, they are four in number, including the supplementary Atharva. And yet in another sense, they are five in number—if the two constituent books of the Atharva Veda are considered independently.

At the same time it should be remembered that the number may not exceed five. The Mahabharata is very clear on the point.

वेदान् अध्यापयामास व्यासः शिष्यान् महातपाः ।  
 सुमन्तुं च महाभागं वैशम्पायनमेव च ।  
 जैमिनिं च महाप्राज्ञं पैलं चापि तपस्विनम् ॥  
 ऊचुस्ते सहिता राजनिदं वचनमुत्तमम् ।  
 षष्ठो शिष्यो न ते ख्यातिं गच्छेदत्र प्रसीद नः ॥  
 चत्वारस्ते वयं शिष्याः गुरुपुत्रश्च पञ्चमः ।  
 इह वेदा प्रतिष्ठेरन् एषः नः काङ्क्षितो वरः ॥

—Santi Parvan,—Chap. 335.

( Kumbha Konam Edition )

The four disciples of Vyasa viz. Sumantu, Vaisampayana, Jaimini, and Paila, and the fifth one his son Suka, obtained a Veda each; and there was not to be the sixth heritage.

That the Veda may be said to be one (all taken together), or two ( viz. Veda and the Veda Supplement or Atharva Veda ), or three ( Rik, Yajus and Saman—Poetry, Prose and Song ), or four ( Rik-Yajus-Saman and Atharva ) or five ( Rik-Yajus-Saman and Bhargava-Angirasa ) in number, according to the view-point that is taken, seems to be the opinion, prevalent at the time of the Mahabharata and sage Sanat-Sujata was

questioned by Dhrita-Rastra regarding the truth of the matter.

आख्यान-पञ्चमैर् वैदैर् भूयिष्ठं कथ्यते जनः ।  
 तथा चान्ये चतुर्-वेदास् त्रिवेदाश्च तथापरे ॥  
 द्विवेदाश्चैकवेदाश्च अप्यनृचश्च तथापरे ।  
 तेषां तु कतरः स स्याद् यमहं वेद वै द्विज ॥

—Udyoga Parva, 43-41, 42.

(It should be noted here, that the word आख्यानपञ्चम does not refer to the Mahabharata, as is sometimes wrongly supposed. The Mahabharata had not yet come into being, and there could not be a reference to it, as a book completed. "Akhyana Panchama" means, the Veda that exists in tradition having become obsolete in India i. e. the Bhargava-veda or the Upastha). Some say that there are as many as five Vedas. Some say there are four, some say three, some two, and some one. Tell me the truth of it.

Sanat-Sujata replies that all the Vedas tell the same truth.

एकस्य वेदस्याज्ञानाद् वेदास्ते बहवः कृताः ।

—Udyoga Parva, 43-3.

but takes good care to repeat, that the Zend (Veda) is also as good a Veda as any other.

छन्दांसि नाम द्विपदां वरिष्ठ,

स्वर्च्येन्द्रयोगेन भवन्ति तत्र ।

छन्दोविदस्तेन च तान् अभीष्य ।

गता न वेदस्य न वेद्यम् आर्याः ॥

—Udyoga Parva, 43-51.

Oh chief of Men, The Zend-Veda consists of an independent version. Yet it may not be said that the Aryans who study the Zend-Veda, do not know the truth of the Veda.

The distinct character of the Atharva-Veda should also be clearly recognised. Firstly it is more theosophic, secondly it has got a political consciousness, and thirdly it is concerned with domestic rites, as against ceremonial sacrifices. This holds true of both the sections of the Atharva-Veda.....the Angirasa section, as well as the Bhargava section.

“The Atharvan, of all the Samhitas, contains the largest collection of theosophic hymns.”\*

To this cause probably is due the fact that it is also known as the Brahma-Veda.†

Yet Brahma Veda (ब्रह्म वेद) is not the only name that has been given to it. It has been called by the name of K'satra Veda (क्षत्र वेद) as well. || This is because it deals with Kingly rites.

“According to Yajnavalkya (1-312) the King must choose for his Purohita or Chaplain, one who is skilled in the Atharva Veda. In the Artha Shastra, it is stated, that a King should employ as Purohita or family-priest, him, who performs rites according to the

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\* Bloomfield—Hymns of the A. Veda, Intro. p. 56.

† (i) Gopatha Brahmana—1-2-16

(ii) Ramayana—1-65-22

(iii) Bloomfield—Hymns of the Atharva Veda (Introduction)—p. 31

|| (i) Satapatha Brahmana—14-8-14

(ii) Brihad Aranyaka Upanisad—5-18-1-4

(iii) Bannerjee-Sastri—Asura India—p. 58



Atharva Veda and the King shall follow him.”\*

“Weber has pointed out certain circumstances and literary statements, which make it seem that the Atharvan was in certain moods regarded as the Veda of the Kshatriyas.” x

Secondly, it concerns with homely duties only.

“The difference of nomenclature between the three Vedas on the one side, and the Atharvana on the other side, is an important and profound one in the History Vedic Literature. We are led to two main divisions of Vedic literature, the three Vedas with their Soma-sacrifices, and the Atharva-veda with the house ceremonies.” § “The association of both names (Angiras and Bhrigu), with the texts and practices of the fourth-veda, may be sought in their character of mythic fire-priests in distinction from Soma-priests.” †

The most important fact about the Atharva Veda however, is to note that it is democratic in its outlook. It is not considered to be the special preserve of a chosen few only. Thus in Apasthambha Dharma Sutra, (2-11-29, 10, 11) it is said that the knowledge of women and Sudras forms a supplement to the Atharva-veda.

Then again while the other Vedas derive their name from the class of composition, the Atharva-veda derives its name from the author. “Unlike the three Vedas, the Atharva-veda derives the name by which it

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\* Hodivala—Parsis of Ancient India—p 118.

x Bloomfield—Atharva Veda and the Gopatha Brahmana p. 73.

§ “ ” ” ” ” ” p. 2.

† “ ” ” ” ” ” p. 9.

is generally known, not from the nature of its contents, but from a personage."×

The Mahabharata also explains the formation of the name accordingly.

छन्दांसि नाम क्षत्रिय,

तान्य् अथर्वा पुरा जगौ ।

—Udyoga Parva, 43-50.

O K'satriya, Atharvan sang this (Zend) Veda, in ancient time.

And Sayana writes, in his "Introduction to the commentary on the Atharva-Veda."

अथर्वीह्येन ब्रह्मणा दृष्टत्वाद् तन्नाम्ना

अयं वेदो व्यपदिश्यते ।

"This Veda is called Atharva, after the author Atharvan".

In this view of the matter (viz. that the Atharva-veda derives its name from the author) the significance of the double-barreled name "भृग्व्-अङ्गिरसी" संहिता, cannot be over-emphasised. The name tells us clearly, that it is the joint-composition of two authors, Bhrigu and Angirasa. "Quite frequently however the members of the compound "Atharva Angirasa"\* are separated, so that each is mentioned by itself, but always in more or less close conjunction with one another. This shows

× Griffith—Hymns of the Atharva Veda (Preface)—p. 1.

\* It is well to note, that the term अथर्व is sometimes restricted to Bhrigu, as distinct from Angirasa, e. g.—

(i) अथर्वाणः भृगवः सोम्यासः —Rigveda, 10-14-6.

(ii) अथर्वाणो भृगून्नामाः —Chulika Upanisad 10-

that the conjunction is not a congealed formula, but that the texts are conscious of the fact that each has a distinct individuality and a right to separate existence. In other words, the Atharva-veda actually consists of atharvan and angiras matters, and the question arises what elements in the make up of this Veda, these terms refer to.\*

This view of the double character of the Atharva-veda is expressed most plainly and familiarly in the Gopatha Brahmana. These two Atharvanic Vedas assume such reality in the mind of the author of the Gopatha Brahmana, as to be furnished each with an independent Vyarhity".†

Tradition seeks to explain the duality of the Atharva-veda by saying that they are the composition of two distinct personages Bhrigu and Angirasa. Yet their unity is pointed out by saying that they sprang up from the same source. They are different, in being upholders of a separate cult each. They are united, in both being portions of the same Atharva-veda.

पुरा खलु सृष्टयर्थं स्वयम्भूः ब्रह्मा तपस् तेपे ।  
तस्मात् तप्यमानात् सर्वेभ्यो रोमकूपेभ्यः  
स्वेदधारा अजायत । ता आपः द्विरूपा  
अभवन् । तत्रैकतः भृगुर नाम महर्षिर्  
अभवत् । अवशिष्टाभ्यः अद्भ्यः अङ्गिरा नाम  
महर्षिर् अभवत् ।

Sayana—Introduction to the Commentary  
on the Atharva Veda.

\* Bloomfield—Hymns of the Atharva Veda (Introduction) p. xviii.

† " Atharva Veda and the Gopatha Brahmana p. 8.

[ Self-Existent Brahma, disciplined his energies for the purpose of creation. He perspired. The sweat divided into two blocks. From one of them sprang up the great sage Brigu, and from the other, Angirasa.]

The Gopatha Brahmana (1-1-1-15) also relates the same story. "On account of tapas, sweat is produced on Brahma's brow. More sweat breaks in streams. Brahma belabours the waters until they are divided into two.....the saline undrinkable ocean, and the sweet waters. The sweet waters produced Bhrigu the saline waters Angirasa."\*

Now not only because the Veda has a double-baralled name, Bhrigu-Angirasi, but also because Bhrigu and Angira are said to be two separate persons, being born out of the same source, we may be pretty certain that the Atharva-veda consisted of two distinct parts, the Bhargava section, and the Angirasa section.

The Mahabharata also says that the Bhrigus and the Angiras used different kinds of Mantras:

भृगुमिर अङ्गिरोमिश्व द्रुतं मन्त्रैः पृथग्विधैः ।

—Vana Parva, 223-14.

There is reason for thinking that the separate Mantras of the two sects are not different versions of the same Mantra, but they formed two separate books altogether.

The following extract from the Sankhyana Sutras (XVI—I) throws some light on the literature which the Brahmans possessed.

\* Bloomfield—Atharva Veda and Gopatha Brahmana, p. 107.

On the third day, the Advyaryu tells the story which begins with Varuna Aditya. He then says "The Atharva Veda is the Veda, this is the Veda" and recites the Bhesha ( भेषज ).

On the fourth day he tells the story which begins with Soma Vaishnava. He then says "The Angirasa Veda is the Veda, this is the Veda" and recites the Ghora.

\* \* \* \* \*

The Commentator insists on the Bhesha being a *distinct book* of the Atharvanikas, and not merely a separate hymn.

या "ओषधीर्" इति, एतत् "सूत्रं" केचिद्  
आहुः तद् अयुक्तम् । समाख्यानात्  
भेषज "ग्रन्थस्य" आथर्विकानाम् ।

Not a Sutra, but a Grantha.

"Occasionally, yet quite familiarly (1.2. 21-34; 5-10, 1-1-7 and 1-3-3) the fourfold Veda is expanded into the Atharvanic *Pentad* by dividing the A. V. into two, the Santa (—Atharvan or Bhargava) and the Ghora (—Angirasa).†

There ought not to be much doubt therefore, about the existence of the fifth veda, the Bhargava Veda which being a part of the Atharva Veda, may also be called the Atharva Bhargava Veda.

As a matter of fact the extant fourth Veda does not claim to be the whole of the Atharva Veda. It

\* Maxmuller—History of Ancient Sanskrit Literature p. 38.

† Bloomfield—Atharva Veda and Gopatha Brahmana p. 105.

calls itself the Atharva-Angirasa Veda viz, the Angirasa portion of the Atharva Veda. This leaves the room open for the Atharva Bhargava Veda, i. e. the Bhargava portion of the Atharva Veda. It takes both the Bhargava and the Angirasa sections to make up the whole Atharva Veda. The tradition about the existence of the fifth Veda persisted in Iran as well. Thus Jilly (who along with Suhrawardy, Mulla Sadra, and Mulla Hadi, are the four great philosophers of Islamic Persia) says that "the scripture of the Brahmins contains *five* parts. The fifth, on account of its profundity, is forbidden to most Brahmins. He adds "It is notorious among them, that those who read the fifth part, invariably become Moslems."\*

What Jilly intends when he says that the readers of the fifth book turn Moslems, is that the fifth book represents a cult which is very much different from the cult of the other books, and stood in strong contrast with them. And in this Jilly was right. For Bhrigu is the prophet of Ashura-worshippers and the Bhargava-Veda represents the cult of Ashura-worship. As Asura-worship fell into disuse in India, the Bhargava Veda (inspite of its being a Veda) was looked down with contempt. This feeling of animosity grew so intense that, on account of the inclusion in it, of the Bhargava Veda, the whole of the Atharva Veda fell into disrepute. The Atharva Veda was considered to be the Veda of the Magians† and there are Brahmins in Southern India

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\* Nicholson—Studies in Islamic Mysticism P. 133.

† (i) Bloomfield—Hymns of the Atharva Veda (Introduction) p. XX.

(ii) " —Atharva Veda and Gopatha Brahmana p. 8.

even to-day, who do not admit the authority of the Atharva Veda.\*

Yet the Bhargava Veda is nothing less than a Veda. And when Pingala in his Chhanda Sutras describes the Vedic Matres, he could not leave out of account, the Asuri varieties of गायत्री, त्रिष्टुप्, पंक्ति and षण्णिक् and we know that (i) the Ahunavati hymns of the Gatha (Yasna Chap. 28-34) are composed in Asuri Gayatri, (ii) the Ustahati hymns in Asuri Tristubh, (iii) the Spenta Manyu hymns in Asuri Pankti, and (iv) the Vahu Kshatra hymn in Asuri Ushnik.† Where else, if not in the fifth Veda, could these Asuri metres be seen by Pingala, in their original form?

The dialect of the fifth Veda was no doubt slightly different. The Satapatha Brahmana (iii-2-1-23) differentiates between Aryan Speech and the Asura Speech. Patanjali also remembers the Asuras as different in grammar. (ते असुरा “हेल्य हेल्य” इति कुर्वन्त पराक्वभूः). Yet Bhargava Veda is a Veda, all the same. Not to know it, is to lose one's heritage.

“But if” it may be asked, “there was a fifth Veda.....the Bhargava Veda, where has it gone?”

The question is not very difficult to reply. It has gone the way of the Asura cult. Bhirgu was the prophet of the Asuras. And the Bhargava veda upheld the Asura cult. There was a great fight between the followers of the Asura cult and the followers of the Deva cult (described in the Puranas as the

\* Macdonell—History of Sanskrit Literature p. 193.

† (i) Haug—Essays on (the History of) the Parsi Literature p. 271.  
(ii) Bannerjee Sastri—Asura India p. 20.

Devasura War) and as the result of that fight, Asura cult disappeared from India and with it, the Scripture of Asura cult as well. Asura henceforth became a term of disrespect in India, and Deva a term of dishonour in Iran. Yet the Asuras were known to be the elder brothers of the Devas.

असुरा भ्रातरो ज्येष्ठा देवाश्चापि यवीयसः।

—Mahabharata-Santi Parva, 33-25.

And Indra is requested not to be so intolerent of them.

किं नु इन्द्र जिघांससि भ्रातरः मरुतस्तव

—Rigveda, 1-170-2.

Why Oh Indra are you so furious? The formless Marut is none but your brother.

Still up to the time of the Mahabharata, the tradition about the fifth Veda had not yet died out. Sanat-Sujata emphasises its importance;

छन्दांसि नाम क्षत्रिय तानि,

अथर्वा पुरा जगौ क्षत्रिय संघ एष।

छन्दोविदस्ते न नाधीतवेदाः

न वेद-वेद्यस्य न विदुर् तत्त्वम्॥

—Udyoga Parva, 43-50.

Oh Kshatriya, Atharva, the Apostle of Organisation, sung the Zend Veda. It is not a fact, that those who know the Zend Veda, but have not read the other Vedas.....do not know the truth that the other Vedas teach.



This was very natural. For India and Iran had not yet ceased to be one people. All the three brothers Dhritarashtra, Pandu, and Vidura had married Iranian wives. Gandhari came from Kandahar and Madri was the daughter of the king of Media. Thus Kunti taunts her as a Bactrian lass.

अन्या त्वमसि बाह्विकी मत्तः आनयतरा तथा

—Adiparva, 125-21.

While Vidura is expressly said to have married a Persian girl :

अथ पारसर्वी कन्यां देवकस्य महीपतेः ।

विवाहं कारयामास विदुरस्य महामतेः ॥

—Adiparva, 114-12.

It was only after the battle of Mahabharata, that the Imperial family of the Kurus left Indra-Prastha (Delhi) and one branch proceeded eastward and established itself at Kausambi\* and the other branch went westward, and established at Anshan, a great empire which subsequently became known as the Achaemenian Empire. It overthrew the original supremacy of the Medians. The most powerful Emperor of this line calls himself by the paternal name "Kuru." We read it in the Greek version as "Cyrus" and fail to recognise that he was no other than a scion of Kuru family. Kuru turned his attention to the west and overthrew Croesus, the Greek King of Lydia and the great Sabara (Semitic) King Nabonidas of Babylon.† Then he planned a conquest of the Europe‡...the Yavanas and

\* Pargiter—Ancient Indian Historical Traditions p. 285.

§ Ahl—Out lines of Persian History p. 29

† Sykes—Persia, p. 10

the Romakas, which was carried out by his successors Darius (Darya-Vahu.) and Xerxes (Kshayarsha). The western Empire turned its face to the west, while the seat of the Eastern Empire shifted further east to Rajagriha, the capital of the Vrihadrathas. § It was then that the Indians and the Iranians became two people...though the palace of Indian Chandra Gupta was modelled after the Persopolis and Iranian Nashir-Ravan introduced in his empire the game of chess from India. || But previous to that period, politically and socially, they were one people.

In the early Vedic days, God of Gods was called by the holy name of Rudra, the Ruddy or the Bright one.\* He was said to be both Deva and Asura.

तम् उ षुहि यः सु-इषुः सु-धन्वा,

यो विद्वस्य क्षयति मेघजस्य ।

यक्ष्वामहे सौमनसाय रुद्रम्

नमोभिर् देवम् अशुरं दुवस्य ॥

—Rigveda, 5-42-11.

Praise Him whose bow is strong and sure His arrow, who is the Lord of all relief. For the sake of supreme beatitude worship Rudra; serve Him with prayer, who is both Deva and Asura.

Asura is derived from अशु or life-breath and Deva

§ Vincent Smith—Early History of India.

× Hodivala—Parsis of Ancient India, p. 96

(i) Macdonell—History of Sanskrit Literature, p. 421

(ii) Browne—Literary History of Persia vol. i. p. 110

Rudra may be Compared to "Lord" रु = रु (रुद्रो रुद्रः)

from दिव = to represent.\* The word दुर is not met with in the Veda† and अदुर should not be derived from दुर by the addition of a supposed negative. Asura means non-corporeal or formless, i. e. general and Deva means corporal or having a form, i. e. particular. In other words, Asura means the Latent God, and Deva means the patent God.

In the subsequent Vedic age, these two aspects of the Lord came to be separated, and Rudra, in His Asura-aspect, came to be known as Varuna, and in his Deva aspect as Indra.

Thus Varuna is again called an Asura, and Indra is as frequently called a Deva. Varuna is the least "physical of the Vedic Gods and Indra the most." While the anthropomorphism of Varuna's personality is more fully developed on the moral, than on the physical side, the opposite holds true of Indra. Indra is perhaps the most completely anthropomorphised of all Vedic deities."x

The supporters of the Deva cult were known as Angirases and the supporters of the Asura cult as Bhargavas. Angirasa is derived from अङ्गार or cinder‡ and Bhirgu, (derived from the root ब्रज्=to fry) means the blaze. The cinder is corporal matter, but the blaze has no ponderable substance in it. Thus the terms

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\* देवो दानाद् वा, द्योतनाद् वा, द्युस्थानो वा भवति.

—Nirukta, 7-15.

† Macdonell—History of Sanskrit Literature, p. 113

x Gr'swold—The Religion of the Rigveda, p. 177

§ Sayana—On Rigveda, 1-31-1

Angirasa and Bhrigu, very aptly described the corporal and the non-corporal points of view of the two schools.

Later on particularly in the time of Atharva-Veda, Indra gave way to Vishnu, and Varuna was absorbed into Mazda. The Atharva Veda finds the Angirasas and the Bhirgus arrayed against each other. The preservation of Fire was common to both the branches, but the Bhrigus took to the imponderable Flame, and the Angirasas to the ponderable Spark.\* Thus Atharva Veda may properly be called "the Veda of the Spark and the Flame." Narayana-Zarathushtra expounded the Asura cult of the Flame, and Narottama Ramchandra, the Deva cult of the Spark; and around the Gospels of these two great Atharvans ( Prophets ) grew up the Atharva Veda or the Supplementary Veda.†

Round the nucleus of the Gatha of the Ratus Zarathushtra, the Bharagva Veda was compiled by the sage Yamaswa and round the nucleus of the Prisi of Vena Ramachandra, the Angirasa Veda was composed by Bharadwaja. And the two sections...the Bhargava

\* अङ्गार संश्रयाच्चैव कविरित्यपरो अभवत्,  
सह ज्वालाभिर उत्पन्नो ऋगुस्तस्माद् ऋगुः स्मृतः,  
ऋग् इत्येव ऋगुः पूर्वम् अङ्गारम्यो अङ्गिरा अभवत् ॥

#### —Anusasana Parva, 85-105

† Lexicographer Hemachandra describes the Atharva Veda, as a Compilation (उद्धृति) from the Trayi-Veda.

× (i) Din Kirt—4-21

(ii) Jackson—Zarathushtra, the Prophet of Ancient Iran p. 117

\$ Angirasa Veda—2-12-2

section and the Angirasa section together, came to be known as the Atharva Veda.

The difference between the two sections however developed into a conflict and the followers of the Deva-cult and the followers of the Asura cult, fell out with each other.

The Deva cult was ousted from Iran, and the Asura cult from India. This is the plain meaning of the Devasura war, as described in the Puranas. This is also the meaning of the extirpation of the Kshatriyas (The caste-system) by BHRIGU-Rama (in Iran) and the discomfiture of Parasu-Rama by Ramachandra (in India).

Along with the Asura cult, the Bhargava Veda- (the Veda of the Asura cult) was lost to India, and though we still call the Atharva Veda by the original doublebarelled name of Bhrigw-Angirasi we are satisfied with the Angirasa section alone. Let us realise our folly, and let both the branches of the Vedic church re-unite again in a firmer embrace.....the past difference being turned to account, to generate a deeper re-union.

For the Bhargava Veda is as good a Veda as any other. The name by which it is generally known... उपस्था (Avesta) means nothing but Veda. Panini derives it from the root स्था by addition of (the upasarga) उप and means by it a collection of Mantras.\* And the word Mantra in the days of Panini meant nothing but Veda. Avesta is also called by other names, which we

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\* उपान् मन्त्रकरणे—1-3-25.

apply to the Veda such as (1) मन्त्र [Yasna 28-5, 50-7, 51-8, 44-14, 31-6] (2) श्रुति [पराश्रुति and श्रव]—Yasna 50-8, 46-13, 46-14, 32-10, 34-15, 44-13, 33-4 (3) आत्राय—Yasna 45-3 and (4) वेद—Yasna 46-2.

The term "Zend" has already been identified with छन्दस् by Maxmuller\* and nothing should stand in the way of our accepting the छन्दस उपस्था (Zend Avesta) as the Bhargava Veda of the Asura cult.

The sound of the name "Mazda"...the Great Judge...that Atharvana Zarathushtra brought into use, is not calculated to alienate the Hindus from the Parsis. If instead of "Mazda" some other word say "Skanva"...had been used in the Gatha, would it have improved matters? Would it not sound equally strange to the Indian of the present day? Yet would one be justified in rejecting a Vedic Text, simply because he had never had any occasion to hear the term?

If so, then the Angirasa Veda (popularly known as the Atharva Veda) as well, stands nowhere. For it is by this very name स्कम्म that God has been invoked in the Angirasa Veda. The following line forms the refrain of an entire hymn.

स्कम्मं तं ब्रूहि कतमः स्विदेव सः । 10-7.

Tell me of Skanva, which one is he?

India should not be scared away from the Bhargava Veda, by the apparent strangeness of the name "Mazda."

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\* Maxmuller—Chips from a German Workshop vol i, p. 84

It is a name intentionally substituted by Atharvan Zarathushtra; for the old names like Dyaus, Pusha, and Paryanya, smacked of nature worship and polytheism. Where as Mazda had created the Sun and the Moon, Air, Water, Earth, and Heaven (Yasna 44-4, 44-5.) He is the Lord of them All (44-11).

Varuna has again and again in the Veda been called an Asura.\* But Dharmaraja Zarathushtra rejected the term Varuna as well, since he wanted a word that would have invariable association with Asura.

“What is related of Mazda, reminds us strongly of the deity of the Indian Pantheon, who appears the most spiritualised viz. of Varuna. Varuna also is considered the guardian of the cosmic order. And it cannot be doubted that in the portrait of Mazda, not few traits of Varuna have been borrowed. But only the portrait has been borrowed by Zarathushtra, and not the name; he has substituted it rather by a new one. The same happened in the case of the deity of Fire, whose old Aryan and Indian name Agni.....the same word as Latin Ignis.....was changed by the new word *Atas*.

There should, from principles, exist no sort of community of gods, between the old and the new faith, and where it cannot be avoided materially, the Prophet has at least changed the names of the deity, in the conscious intention of making it appear another and new, and of effacing the resemblance of the same or of something similar to it.†

\* Rigveda—1-24-14, 2-27-10, 7-39-2, 8-42-1, 8-25-4.

† Bartholomae—The Journal of the Cama Oriental Institute No. 7, p. 92

But as regards the concept of the God itself Zarathushtra introduced again, the half-forgotten name of God; Asura, for its designation, whereas he employed the current Deva exclusively for the designation of that deity who was invoked by the followers of the old religion, which he was fighting against."§

"It is certain that Asura Varuna and Ahura Mazda, originally were either identical, as Oldenburg thinks, or were parallel forms of the same conception."\*

"It seems to me an almost unimaginable feat of skepticism to doubt the original identity of Varuna and Mazda."†

And though Atharvan Zarathushtra rejects the word Varuna, he sticks to the root-meaning. For Varuna and Mazda, both mean the same thing viz. the Great Judge वरुण being derived from the root वृ=to choose, to evaluate and मज्जदा from मज्ज=to consider, to decide.

If we change the Rigvedic lines

त्वं विश्वेषां वरुणासि राजा,  
ये च देवा असुर ये च मर्ता।

Rigveda 2-27-10.

Asura Varuna, thou art the King of the Universe, over mortals and over devas.

to

त्वं विश्वेषाम् मज्जदासि राजा  
ये च देवा असुर ये च मर्ता।

§ Cf. the name "Brahma" used by the Brahmos or "Akala" by the Sikhs.

\* Griswold—The Religion of the Rigveda, p. 121

† Bloomfield " " " Veda, p. 121



Ahura Mazda, thou art the King of the universe over mortals and over Devas.

One will find that there is wonderful agreement with the thought and the language of the Gatha.

मजदाओ सखारे महरिस्तो,

या जी वावेरेजोइ देवाइस् चा मय्याइश् चा,

इवो वीचीरो अहुर।

—Gatha, 29-4.

Mazda alone is adorable...Whatever happens by the devas and mortals, the Asura knows it all.

For religions may be many, but God is one.

एकं सद् विप्रा बहुधा वदन्ति

—Rigveda, 1-164-46.

The Deva and the Asura are the two phases of the same deity

महद् देवानाम् असुरत्वं एकम्।

—Rigveda, 3-55-1.

For Rudra is both a deva and an Asura.

यक्ष्वामहे सौमनसाय रुद्रम्।

नमोभिर् देवम् असुरं दुवस्य ॥

—Rigveda, 5-42-11.

For serene beatitude, adore Rudra. Serve with prayers...Him, who is both deva and Asura.

Thus Indra and Varuna,...“The king of the world”, and “The king of the soul” are only the two aspects of the same Rudra.

सम्राट् अन्यः स्वराट् अन्य उच्येते वाम्।

महान्ताव् इन्द्रावरुणा महावसू ॥

—Rigveda, 7-82-2.

And Indra and Varuna of the Veda, developed into Vishnu and Mazda of the Atharva Veda. Even the Rigveda forsees the change that was coming up.

Vishnu is no other than Indra,

- (1) त्वम् इन्द्राय विष्णवे,  
स्वादुर इन्दो परिस्रव ।

—Rigveda, 9-56-4.

For Indra-Vishnu Oh Soma, flow sweet;

- (2) सुतः इन्द्राय विष्णवे  
सोमः कलशे अक्षरत् ।

—Rigveda, 9-63-3.

For Indra-Vishnu poured, the Soma has flowed into the Jar.

And Mazda is no other than Varuna.

- (1) ता प्रव्रवीषि वरुणाय वेधः । \*

—Rigveda, 4-42-7.

Thus it is that you call Varuna as Bedhas.

- (2) महस् समुद्रम् वरुणस् तिरोदधे ।

—Rigveda, 9-73-3.

Varuna-Mahas<sup>x</sup> has overpowered the ocean.

- (3) यथा रुद्रस्य सूनवो  
दिवो वशन्त्य् असुरस्य वेधसः ॥

—Rigveda, 8-20-7.

\* नेदस becomes नृदा (nearer) in Zend, and वेधस् would become वृदा (Bazda-Mazda)

cf. Haug—Essays on (the History) of the Parsi Literature p. 100,  
× Mahas=Mazas of Assara Mazas.

Moulton—Early Religious Poetry of Persia, p. 73.

Just as the sons of Rudra of Asura Bedhas (Ahura-Bazda) long for heaven.

As a matter of fact the name "Varuna" comes 44th. in the list of the 101 names of Ahura Mazda as recited by the Parsis in their prayer.

The Bhargava Veda, thus does not cease to be a Veda, simply because it champions the cause of the Asura cult.

It is a veda, not inspite of the Asura cult, but for it.

And Zarathushtra is the foremost Prophet of that cult.

There is a fifth-caste, the caste-less caste, the Parsi (Panchama) and the Fifth Veda of Zarathushtra, ...the Bhargava Veda...is their Veda.\*

The glory of Hazarat Mohammad is that he paved the way, for the savage Beduins, to the fold of the Bhargava Veda. He made them accept the Asura-cult, and thus put them on the way to affiliation to the church of Zarathushtra. He told to Arabs what other Prophets had told in other languages†...he told in Arabic, the Gatha.

Herein lies the glory of Hazarat Mohammad. To seek to rest it on other grounds is to seek for imaginary

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\* It is interesting to note that of all the Vedas, Atharva Veda was translated into Persian, by Badauni and Mulla Ibrahim.

Ghani—Persian Language in Moghal Court vol. iii, p. 34

† Koran—40-78, 4-246, 10-48, 13-8, 16-38, 14-4

grounds.\* That would convince none.....Syed Amir Ali and Khawaja Kamaluddin, notwithstanding.

And we can with confidence look forward to the day, when the Indian and Iranian Mussalman, will come back to the Vedic Church again, to claim the heritage that is his own. He would not cut aloof from the other Mussalmans of the world...he would not disown the Koran...that confirms his belief in the monotheism and non-idolatry, but he would stick to the Gatha. Hazarat Mohammad teaches him the unity of God, and Atharvan Zarathushtra would teach him the unity of man as well. Zarathushtra tells him that for worshipping the "only God without any form," he need not go out of the Vedic Church, and be at daggers drawn with the people of the Veda. The Veda upholds both the cults—the Deva and the Asura cult, and the Mussalman can continue to sing the glory of the Asura aspect of Rudra.

यश्चामहे सौमनसाय रुद्रम्,

नमोभिर् देवम् असुरं दुवस्य ।

Lo, the day has already dawned, and though staunch believers of the Asura cult, Sir Miayan Ismail, the Prime Minister of the Premier Hindu State, lays the foundation stone of the temple of Ganapati,× and noble Pour-I-Dawood, the Poet Laureate of Persia sings the glory of Vishnu and Siva.†

\* The secret of its power "lies in the fact that it presents the old material in an entirely fresh form."

O'Leary—Arabic thought and its Place in History p. vi.

× हिन्दु मिशन—Jyestha 1340 Bengal San.

† (i) Amrita Bazar Patrika—March 26-1933

(ii) The Iran League Quarterly, April 1933, p. 48.

ना आयेद्देजे विष्णु

जिन वेश निगहदारि हिन्द ।

ता कि आज वहर वतन

जान पाये शिव ना कुनि ॥

Unless you can give up your life, following Siva, for the sake of your mother-land, Vishnu would not give any protection to India.

For he alone, who sees the Deva in the Asura, and the Asura in the Deva, sees correctly.

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।

तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥

—Gita, 6-30.

And we may repeat the line of the Veda

किं नु इन्द्र जिघांससि आतरः मरुतस्तव ।

Why should you, followers of the Deva and Asura cults fall out.....for you are brothers to each other ?

For the Veda is the scripture of the united Aryans, the Atharva-Veda of the separated Aryans, and the Para-Veda (or the Gita) is the scripture of the re-united Aryans. The greatness of Sri Krishna lies in the fact, that he synthesises in the Gita, the Gospels of Rama Chandra and of Zarathushtra. In the Gita the Parsi and the Hindu is re-united.

The ultimate unity of the two branches of the Atharva-Veda is admitted in the fact, that Rama Chandra and Zarathushtra...Nara and Narayana...are said to be two aspects of the same entity.

नारायणो नरश्चैव सत्त्वमेकं द्विधाकृतम् ।

—Udyoga Parva, 49-21.

The Gita synthesises these two cults and demonstrates the Vedanta, to be the perfection of Religion. With the help of the Gita, the re-united Aryans,...the Hindus and the Parsis—could make up their differences. Not only could they set their own houses in order, but a section of them proceeded to make a cultural conquest of the Non-Aryan as well.....the Savaras, the Kiratas, the Sakas and the Pulindas, with which the world abound.

This again divided the Aryans into two camps, viz. those who favoured the absorption of the Non-Aryans, and those who did not. Those who disliked the absorption of the Non-Aryans, confined themselves to manuals known as Smriti, while those who favoured the idea of absorption, wrote up new Manuals called Tantras. We may refer to them as the school of Smriti and the school of Tantra. It need hardly be said that the Hinayana of the Buddhists represents the Smriti-cult, and the Maha Yana, the Tantra cult. The Tantra school had to deal with people who were given to drinking and dissipation...savages who were little above the state of brutes. But they could not, on that account only, be left alone. Apart from the fact that the seeds of goodness lie latent in every heart, apart from the lofty principle of universal Brotherhood, a consideration of self-preservation also, required, that the problem of these savages should be tackled. Their number was legion; and unless they could be made friendly, and if they were antagonised, the small Aryan community

stood the risk of being altogether subverted...a fate that subsequently overtook Iran, for its negligence of this important factor. The brutes had to be harmonised... brought under the influence of the Vedanta-cult, and the Tantra School began to negotiate with them. These savages could not leave their old habits in a day, yet could not be damned to eternal perdition. Thus the Tantra School, at considerable risk to its own reputation, permitted for these savages, the use of Wine and Flesh.

मयं मांसम् तथा मत्स्यम् मुद्रा मैथुनमेव च ।

एतानि पञ्चतन्त्रानि त्वया प्रोक्तानि शङ्कर ॥

—Mahanirvana Tantra, 1-58.

The underlying idea was to level up these savages.

किराताः शवराः खशाः पुलिन्दाः पारदाः शकाः ।

शुध्यन्ति येषां संस्पृशात् तान् विना कोन्यमर्चयेत् ॥

—Mahanirvana Tantra, 14-175.

These were to be reclaimed by the contact of the Aryans.

The definite method advocated by the Tantra School, for this purpose, is the organisation of special Congregational prayers, known as Chakra Prayers.

Congregational prayers were known also in Vedic times. They were then called Satras:

“The Satras all differ from other forms of the soma sacrifice, because *all the performers* must be consecrated, and must be Dwijas; there is therefore no separate sacrificer: all share in the benefits of the offering:

each bears the burden of his own errors, whereas at the Ordinary sacrifice, the Yajamana receives, the benefit, and the evil results of the errors, alike." \*

The modification introduced by the Tantra school, was to draw the Non-Aryans also into the Congregational prayer, which was called चक्र :

चण्डालं यवनं नीचं मत्वा स्त्रियम् अन्वह्या ।

कौलं न कुर्यात् यः कौलः सो अधमो यात्यधोगतिम् ॥

—Mahanirvana Tantra, 14-186.

वर्णाभिमानाच्च चक्रे तु वर्णभेदं करोति यः ।

स याति घोरनिर्धमम् अपि वेदान्तपारगः ॥

—Mahanirvana Tantra, 8-195.

No caste or race distinction may be allowed in chakra-prayer.

The principle with which such action was supported was that none was so as to be hated, as to be excluded.

यो जानाति परं ब्रह्म सर्वव्यापि सनातनम् ।

किम् अस्यभेदं तस्याग्रे सर्वं ब्रह्मेति जानतः ॥

—Mahanirvana Tantra, 4-23.

One who knows that the Brahma pervades everything,.....how can he hate anything?

Honey only requires to be tasted, for one, to be convinced of its superiority over treacle. Aborigines, when they got a real taste of the Vedanta cult, through actual participation in the Chakra worship, could no longer retain any taste for the imperfect religions

\* Keith—Religion and Philosophy of Veda and Upanishads P. 349.



of theirs, and would gradually be drawn into the Vedic fold.

There was no question of Caste-confusion. For outside the sphere of the congregational prayer, each kept to its own limits;

संप्राप्ते भैरवीचक्रे सर्वे वर्णा द्विजोत्तमाः ।

निवृत्ते भैरवीचक्रे सर्वे वर्णाः पृथक्पृथक् ॥

—Mahanirvana Tantra, 8-180.

By following this method, the Aryans of India were able to avert the catastrophe, and aborigines have entered into the composition of the Hindu society. The aborigines have no separate existence.

हेयाय आर्य, हेया अनार्य,

हेयाय द्रावीड चीन ।

शक हून दल पाठान मोगल,

एकदेहे हल चीन ॥

Rabindranath.

The number has swelled into 24 crores, and the glory of Veda has thereby increased. The Parsis neglected the rule. They did not call the neighbouring Semites to participate in the Vedic religion by joining in the Chakra-worship. Had they done so, we might have heard the Gatha recited in the temples of Arabia, instead of the Koran being recited in the Land of Iran.

It is not yet too late to mend. The Hindus and Parsis may yet spread the glory of the Veda, by inviting the Mussalmans and the Christians to participate in the Chakra worship, conducted on the

basis of the Prisni or the Gatha, as the case demands. If one is allowed to taste the honey of the Gita, he would gradually cease to relish the treacle of the Bible or the Koran, however offensive this idea may appear to him at first.

Guru Govinda Sinha, the Last of the Prophets, the only prophet who had ever brought the dead into life, who created a nation out of mere dust, was never tired of repeating the utility of Congregational prayer of the Chakra type.....a prayer in which non-Aryans were also to be invited to participate.

And what is the guiding spirit of Congregational prayer, but the oath of allegiance, to the guidance of one supreme authority...the one scripture of all the Aryans ?

आज्ञा भइ अकालको तमो चलाओ पन्थ ।

सब शिखोको हुक्म है गुरु मानिये ग्रन्थ ॥

What was this Grantha-Sheva (ग्रन्थ शेव = the gem of a book) that was to be the guide of the community ?

It was the Veda in its triple part.....viz (1) the Veda. (2) the Atharva Veda (Prisni=Gatha) and (3) the Para-Veda (or the Gita).

If we listen to the call of Guru Govinda Sinha, and take to these three scriptures and these alone, and keep the ideals of Rama Chandra and Zarathushtra before our eyes, the Aryans will in no time culturally conquer the world again.

Guidance by the same Scripture is organisation, and this is life. Congregational prayer is the periodical

recognition of this organic unity. In Vedic times, the Aryans never failed to unite and feed this unity on Darsa and Paurnamasi days. The nation that has given up its compulsory periodical congregations has severed the bond that makes it a nation: It is on the way to disorganisation and to death.

Territorial unity is mere outward unity...the real unity is the unity of ideals. Territorial Nationalism is short-lived. It cannot survive the knock of religious Nationalism.....Nationalism based on a common scripture. The scripture does not live, unless in the Public Temple, it does not speak, unless in the Congregation; and under the lead of Jina-Sena (जिनसेन = Commander of the faithful) Ekanatha (Sole-Lord) Guru Govinda Sinha, let us take up the Prisni and the Gatha, the two books that gave rise to the Gita.....the Grantha Śeba par excellence.

For without the Gatha and the Prisni, the Gita would not have been. The Veda developed into Atharva-Veda (Prisni-Gatha), and the Atharva Veda into Para-Veda. (Gita). The Veda is the scripture for the Morning prayer, and the Para Veda (Gita) is for the Evening prayer. The Atharva Veda (Prisni Gatha) is to be read at noon.....the mid-point in the path.

के या उषाओ अरेम पथ्वा क्षया चा।

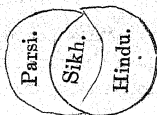
—Gatha, 44-5.

The Prisni is for the dark fortnight, and the Gatha is for the bright.

And the united Hindu-Parsi may cry out “वाहि

गुरुजीको सति” “वाहि गुरुजीके सङ्गत”—“Hail the Greatness of the Guru.” “Welcome the congregation of the Guru.”

For if Sri Krishna combined the Hindu and the Parsi in theory (Principle), Guru Govinda combined them in practice (Life.) The Sikh represents exactly the half of the two circles, the Hindu and the Parsi, and maintains unity in their difference. If the Aryans still recognise this triune solidarity, and organise accordingly with a common purpose, they would live and recoup and conquer. Otherwise they would succumb to the onslaught of the aggressive and organised Semitic cults, as Rome and Greece and Persia has done and India is doing. Let us therefore, in the voice of Shri Krishna, hear the words of Ramchandra and Zarathustra, and in the life of Guru Govinda see their lives reacted.



Let us not however despair. For if there is God, goodness would survive.

तत् मज्झिमा तवा क्षत्रेम्।

या एरेजे-ज्योइ दाहि दिगजोवे बयो ॥

—Gatha, 53-9.

In any case there can be nothing more ignoble than giving up the fight in despair.

अथा इस् साजदुम् जइयिषा।

—Gatha, 31-18.

Resist that with weapon. — the plague that lays your country desolate.

(12) Gatha—the Vedanta *Par Excellence*.

Inspite of what naughty Hafiz says,

वा सुदाइ मा गोघ्यद, इसरार ए एषक ओ मस्ति ।

ता वे खबर बेमिरद, दर दरदे खुद-परस्ति ॥

“Do not tell to the supercilious the mysteries of love and ecstasy. Let him die the ignoble death of a self-seeking man.”

We are quite prepared to teach to the Khwaja Sahib, the secrets of the Gatha.

And we might begin by telling him that no religion is worth the name unless it can stand the scrutiny of philosophy. If the assumptions of a religion do not agree with the ultimate realities, as ascertained by logical thought, then that religion is only a child's story, however developed physically that child may be. Its days are numbered—for it can live only so long as the child does not outgrow the stage of intellectual thralldom.

The religion of Narayana Zarathustra, stands in no such fear. Its foundations are not, like the Arabian Nights, based on mere imagination. They represent the highest truths that human intellect is capable of attaining; For such is certainly the claim of the Vedanta. And the greater the progress that is being made in the domain of philosophy, the better is the validity of the claim being established. A Kant or a Hegel only brings out fresh arguments in favour of the truth of the Vedanta, and adds fresh laurels to its glory. *And the Gatha is the Vedanta par excellence.* I know

that when I say this, people may be shaking their heads violently and staring inquisitively if I am talking sense at all. But truth has got to be told, even if it comes in conflict with cherished opinions and biassed fallacies, which pass current as established facts.

For let us see what the meaning of the term Vedanta is. It is the end (anta) of the Veda. There is a pun on the word 'anta' here. It is used both in the physical, as well as in an ideal, sense. Extrinsicly it means the concluding portions of the Vedic Literature i. e. the Upanisads. Intrinsicly it means those truths, which it is the end of the Vedas to teach.

Taken in any sense the Gatha is the Vedanta proper. The Gatha is "the end of the Veda," both in matter and in spirit.

The Gatha being the most important, the most essential part of the Bhargava Veda is quite as good a *Vedanta* as any other book that can lay a claim to the title.

The Upanisads have been called Vedanta, because they form part of the Brahmanas (Aranyakas) and thereby come at the end of the Veda—the Brahmanas having been composed subsequent to the Sanhita portion. The argument applies with a greater force to the case of the Gatha, which forms a part of the Sanhita portion of the Bhargava Veda (viz the Yasna) and not to the Brahmana portion (viz the Yasht).

Though the majority of the Upanisads belong to the Brahmana portion (the portion connected with the performance of sacrifices—and with an appendix, about

theosophy, in the Aranyakas), the case of an Upanisad belonging to the Sanhita portion is not quite unknown. Thus the foremost of all the Upanisads—the Isa Upanisad forms the fortieth chapter\* of the Yajurveda, a chapter of the Sanhita portion.

It would rather appear, that the Sanhita portion being more authoritative than the Brahmana portion; (the Brahmana being only exegetic to the Sanhita), an Upanisad embedded in the Sanhita, is more authoritative than an Upanisad found in the Brahmana.

Thus like Isa Upanisad, the Gatha has a greater claim to be called Vedanta, than any other Upanisad known to us; for all the rest of the Upanisads belong to the Brahmanas. This is why we have called the Gatha to be Vedanta *Par excellence*.

So long, however, we have considered the outward aspect only of the term 'Vedanta' viz. whether it belongs to that class of literature which goes by the name of Upanisad or Vedanta. And we have found that the claim of the Gatha to be called Vedanta is irresistible.

Let us now look to the inward spirit of the Gatha, and see if its ideas bear any affinity with the philosophical thoughts of the Upanisads, which go by the name of the Vedanta.

Vedanta in this sense means those ultimate truths, which it is the end or the aim of the Vedas to teach.

The truths are to be found diffused all over the Veda. In the Upanishads, they are brought together. The Vedas are the compositions of many Rishis, each

one expressing the truth in his own way, laying emphasis on a particular aspect of the truth without taking any notice of the other aspects. So that what we call a system or a unity of idea running through the whole, is wanting in the Veda, taken as a single whole. All sorts of ideas will be found in the Veda—monism and dualism, monotheism and pantheism, realism and idealism, will all be found jumbled together. The Rishi was quite absorbed in his own idea, he did not care to know what others thought of the matter, he did not care to reconcile the contrary points of view. The thoughts of many such Rishis have been collected together, without making an attempt to work out a system, by showing the mutual relation and the comparative worth of the different theories.

The case is quite different with an Upanisad. It is the composition of a single author, a unity of purpose runs through the whole. It works out a definite idea, and may be said to represent the views of a particular school of Philosophy. So far as the Gatha is concerned, it fully satisfies this formal test of an Upanisad. It is the composition of a single prophet—Rishi Narayana Zarathushtra. It adheres to a rigorous monotheism, works out a cult of devotion (Bhakti Yoga) and pays due regard to moral value (Karma-Yoga). So that apart from the question of the relative worth of its particular views, the Gatha is as good an Upanisad as any other.

But we cannot put off entering into the comparative merit of the views themselves. For it is herein that the claim of the Vedanta, to be considered the



premier philosophy of the world, rests. It is herefrom that the first-rate philosophers of the world even now draw their inspiration. In the Ideal Monism of the Vedanta, human intellect may be said to have reached its highest limits. Let us see what that means.

The ultimate problems of Metaphysics are Mind and Matter (or Soul and Nature) and the relation between the two, which leads on to the problem of the Absolute, the cause and the basis, the explanation and the consummation, of these two.

In the language of the Upanisads, these entities are called Brahma, Jiva and Jagat. In the Gatha the terms used are Bahma, Daena, and Gayetha.\*

The truth which the Vedanta has arrived at, is that there is an underlying unity between Mind and Matter, as well as between Jiva (the finite soul) and Brahma (the Infinite Soul—the Absolute). And the truth has been expressed in the Upanisads in their very poetic language.

If the matter had been left there, to the poetic language of the Upanisads only, it would have depended on the pleasures of any of the riff-raff, to find out a loophole in the philosophy of the Vedanta and try to establish the superiority of Moses, Christ or Muhammad. For the Semiticised mind cannot get over certain fundamental defects, and wants to drag others down to its own level. We might, for instance, note some of

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\* Whether the Bahma of the Gatha, means only 'Praises' and 'Songs,' or the Absolute, and whether the idea of the Zarvane Akarane (the uncaused old one) is foreign to the Avesta we shall presently see.

these limitations, such as (1) Blindness to the Duality of Reason, (2) Fondness for the Original Sin, (3) Denial of the Law of Karma, (4) Intolerance of other religions and (5) The ludicrous practice of offering thanks to God for the daily bread, as if that was the highest gift of God to man. Unfortunately for these zealots, and fortunately for us, the poetry of the Upanisads does not form the whole of the Vedanta Philosophy. The inferences of the Upanisads are supported by a very cogent system of syllogisms in the Sutras of Badarayana, known as Brahma Sutras (Sutras about the Absolute) or Sariraka Sutras (Sutras about the Embodied Spirit) or more commonly as Vedanta Sutras. This work has proved a very hard nut for these zealots to crack, most of whom had to give up the task as hopeless.

There is a correlation between Mind and Matter. "The human Soul could not think, conquer or love Nature, were it unthinkable, unconquerable, unloveable. Nature is the object of a subject; quite rational and thoroughly intelligible, capable of control, and worthy of love."<sup>\*</sup>

Similarly the Infinite is not an abstraction. It is in and through the Finite, that the Infinite expresses itself. The Transcendental Reality is also the Immanent Reality. "To be free from everything, is to be nothing."

"Thus the Upanisads maintained that "Ananda cannot be the end of evolution unless it was also the beginning of 'it.' The end is present throughout, though in a suppressed form. The individual things

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\* Radha Krishnan—Indian Philosophy, p. 170.

of the world possess the feature of their Ultimate source and end.”\*

“Matter cannot develop life or consciousness, unless it had the potentiality of them in its nature. No amount of shock from the external environment can extract life out of mere matter.”\*

As the Aitareya Aranyaka says “Whatever there is belonging to the son, belongs to the father; whatever there is belonging to the father belongs to the son.”

—Aitareya Aranyaka ii-1-8-1.

(नि) As has been said in the Gatha—

के कजेमेम् चोरेत् व्यानया पुयेम पिधे.

—Gatha, 44-7.

Who is it, that, in his glory, moulds the son, in the likeness of the father ?

[ चोरेत्—to cause to move, to adjust (causative of चर to move) व्यानया = नय = नीति = skill, glorious skill. ]

Similarly “everything on earth is finite, and infinite. Everything seeks a good beyond itself, tries to rid itself of its finiteness, and become perfect. The finite seeks self-transcendence. This clearly establishes that the *infinite spirit is working in the finite*. The real is the basis of the unreal.”†

This idea was expressed in the famous formula of the Upanis’ad.

तत् त्वम् असि श्वेतकेतो.

Chhandogya Upanisad, 6-16.

\* Radha Krishnan—Indian Philosophy, p. 181.

† “ ” ” ” ” p. 203.

Oh Swetaketu, "That (Infinite) thou art."

The very same idea has been expressed in the Gatha-

मद्दाइ अवत् क्षधेम् यत् होई वोहू वक्षत् मनंदा.

—Gatha, 31-6.

What appears as conscience is nothing but the spirit of Mazda himself, (Literally that which He gives in Conscience, is so much of the spirit of Mazda).

That is to say, conscience is the expression of the Infinite in the finite.

For Ananda cannot be the end of evolution, unless it was also the beginning of it.

अत् अख्याई अषा मद्दाओ उर्वराओ वक्षत्,

अहूरो अहेउस् जांतोइ पओउख्या.

—Gatha, 48-6.

Even at the first beginning of life, Mazda bestowed on him (man) the seed of Righteousness.

[अख्याई = अस्मै = to him, to man अषा = of Asha, Asha is very often an Avyaya i. e. does not change in case-declension. उर्वराय = germ of life, seed.]

That the Transcendent Reality is also the Immanent Reality, that God is in the universe (though not exhausted by it) has been expressed in the Gatha in the strongest possible term.

वहिस्तेम् था वहिस्ता येम् अषा वहिस्ता हज-ओयम्.

—Gatha, 28-8.

If this is not Vedanta, I should like to be told what it is, or what Vedanta is. Being the earliest of

all Vedanta literature, the Gatha is certainly the Vedanta par excellence. And when Badarayana\* in his Sutras,† makes references to Revelations, he might have got the text of the Gatha in his mind.

As there is a moral certainty about mathematical truths, as we are perfectly sure that two and two will always make four, and never three or five, similar is the case, with the truths of Vedanta Philosophy. There is an inherent assurance about their validity.

Hinduism, being founded on the rock bed of Vedanta philosophy, claims to be the "Sanatana Dharma" or the Eternal Religion. The same remark applies to Parsi-ism as well. As a matter of fact these are *not different religions, but only two different expressions of one and the same Vedanta Religion*. When Swami Vivekananda preaches the Vedanta in America, or Swami Ramtirtha in Egypt, we should remember that these are only distant echoes—the original voice was that of the August Prophet, Narayana Zarathustra.

It is because the cult of Zarathustra is based on the Eternal Religion—the Sanatana Dharma of the Vedanta, that it was able to completely metamorphose, so aggressive a creed as Muhammadianism. Islam had conquered Iran physically, but in spirit, was itself conquered by Iran. For the Muhammadianism of Baghdad, is not what it was at Medina or Damascus.

\* It is interesting to note that Badarayana, and Badrik-asrama (where Narada had gone over to meet Ris'i Narayana) are derived from the same word Badara—a plum.

† Brahma Sutra—1-3.

Islam lost its old self, and emerged as Sufism.\* *The centre of gravity had shifted from the exterior to the interior.* The moslem had a greater concern for the souls of others than for his own self; he was ever ready to despatch others to heaven. The Sufi turns to his own soul, and sees the Bahma in the Daena, the Infinite in the Finite—conceptions which were too subtle for the grasp of a great many Arabs.

The patience of my occidentalised Parsi brother, has, I am afraid, reached the breaking point and he is perhaps no longer agreeable to permit me to go on with the esoteric interpretation of the Gatha, which may end by making the Zarathustrian as inefficient as the Vedantist Hindu is alleged to be.

I would request patience for a few seconds only, and would like to tell him at the outset, that if the demands of reason require it, that we adopt the Vedanta point of view, we have got to do so, cost that what it will. There can be no compromise with Falsehood, no hope of any permanent good from such alliance.

But the apprehension is due to an ignorant misconception about Vedanta, viz, that Sankara's interpretation is the only interpretation of the Brahma Sutras.

As a matter of fact, the number of commentaries on the Brahma Sutra, is larger than that on any other philosophical treatise. Not that the truth is different, but there is a difference of emphasis laid on the different aspects of the truth.

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\* Pour-e-Davoud—Holy Gatha, Introduction, p. 69 (Geus Urvan).

Sankara's interpretation of the Brahma Sutras is only one of the many. And simply because the Zarathustrian cult of Devotion and Morality (Bhakti and Karma Yoga) does not fit in with the Suddhadwaita (Pure Monism) point of view adopted by Sankara, there is no reason for thinking that Zarathustrianism is inconsistent also with the original Brahma Sutras of Badarayana.

That could not be. For the Brahma Sutras were composed by Badarayana, to establish the correctness of the view-point of the Veda and the Upanis'ads. It would have failed to serve its purpose, if it could not maintain the views of the Bhargava Veda itself.

There are many interpretations of the Brahma Sutras. But corresponding to the three aspects of the mind, Emotion, Cognition and Volition, (Feeling, knowing and willing), and corresponding to the emphasis laid on them by the three great prophets (1) Narayana Zarathustra (2) Mahavir Vardhamana and (3) Tathagata Gautama, there are three principal schools of interpretation which may be called (1) the Visis'ta-dwaita (विशिष्टद्वैत) School (2) the Suddhadwaita (सुद्धद्वैत) School and (3) the Madhyamika (माध्यमिक) School.\*

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\* "In the true philosophic spirit, Nagarjuna reveals the paradoxes which our every day consciousness veils, by means of a more or less thoughtless phraseology and indifference to reflection. The Yogasara suggests the relational view of reality from which Nagarjuna develops his Skepticism.

*But the Positive part of his philosophy is not different from the Advaitic interpretation of the Upanisad view."*

—Radha Krishnan—Indian Philosophy, p. 644.

The Suddh'a-dwaita School of Sankara, emphasises the Path of knowledge ( Jnana or Sankhya-Yoga ) laid out by Kapila originally, and developed by Mahavira.

The Madhyamika School of Nagarjuna lays emphasis on the Path of Duty ( Karma Yoga ) re-vitalised by Tathagata Gautama. And the Visista-dwaita School of Ramanuja establishes the Path of Devotion ( Bhakti Yoga ) associated with the names of Narayana Zarathushtra and Narottama Ramachandra.

Ramanuja professes his allegiance to the Pancha-Ratra School, which is nothing else than the Zarathushtrian cult. He establishes the validity of all those elements of the religion which are the assumptions of a cult of devotion. Thus a Personal God, rather than the Nirguna Brahma, the life of a house-holder, rather than that of an ascetic, a watchful moral consciousness ready to fight the evil, rather than a transcendental obliteration of the distinction between morality and immorality, are items that he strongly advocates. And these institutions are maintained not as concessions to popular fancy, but as logical truths following from the correct interpretation of the Brahma Sutras, and a correct understanding of the Upanisadic texts. His logic is as able as that of Sankara, and his intellect, as acute. The necessity of the conception of the Absolute in its two aspects, Personal and Impersonal, the relation between the Impersonal Brahma and the Personal Mazda, are facts which may safely be left for Ramanuja to argue. In his interpretation of the Brahma Sutras, the Zarathushtrian will find a system of Philosophy with whose help he can hold his own



against any ragamuffin that chooses to revile his religion. Thus the Vedanta Philosophy is not the poison, that an unthinking Parsi thinks will corrupt the system, but a manna that will vivify it.

आशङ्कसे यद् अग्निं तद् इदं स्पर्शक्षमं रत्नं ॥

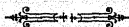
—Sakuntala.

What thou apprehend to be a spark of Fire, is a piece of ruby, capable of touch.

Thus the philosophy of the Bhargava Veda, rather than of its Upanisad, the Gatha, will be found consolidated into a system, in the Brahma Sutra of Badarayana, and elucidated in the great commentary of Ramanuja.

It is hopeless for Khwaja Kamaluddin to think of pointing out blemishes therein. Far greater men than he, men like Dr. Caird and Dr. Martineau, in the interest of another Semitic Religion, have tried their utmost to detect flaws in the reasoning of the Brahma Sutra. With what result, it is better to leave them to state. But the arrogation of the Mullas is to rush in, where angels fear to tread.

ॐ नमो नारायणाय जगद्युक्ताय धर्मराजाय नमः ॐ



## 5-क्षत्रेम or वैराग्य-निष्ठा.

### Anti-hedonism or the Law of Self-Control.

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संगृह्णन् रपखेनाओ अस्पेन्चीत्.  
साद्राचीत् चख्यो उषेउरु.

—Gatha, 34-7.

#### 1. The meaning of Kshathram.

The subject-matter for our discussion now is *Kshathram*. It is one of those great Spiritual Laws (Amesha Spenta) which was Dharmaraja Zarathushtra's evangel to the aspirants of Ancient Iran. They are calculated to show that Religious Discipline, as explained by Tathagata Zarathushtra, is not an arbitrary innovation of mystical eccentricity, but is based on Eternal Laws, as real, as regular, and as understandable as the Laws of Nature. The Law of Kshathram is one such Great Law.

That a special importance is attached to Kshathram would appear from the fact that in the Gatha Kshathram is seldom used singly. It is either preceded by Vohu (वहु) and called Vohu Kshathram (the good Kshathram) or succeeded by Vairya (वैर्य) and called Kshathra Vairyam (Kshathra, the desirable).

Indeed it is one of the two Ameshas (Laws) that find a mention even in the Holy Honover:

क्षथ्रेम् चा अहुराह आ

यिम् द्रेगुन्यो ददत् वास्तारेम्.

Who has made Kshathram the protection of the weak, in the way of the Lord ( Ahura ).

Vohu-Manas and Kshathram, Conscience and Continence—yes, these are the two words, which in a nut-shell sum up the whole of the Moral code. And as pointed out in the Honover, these are the great gifts of the Ratus (the Prophet)—who is the nearest approach to our conception of Godhead.

But unfortunately, the word Kshathram of the Gatha has not been understood in its correct import.

Mills translates the word as "Kingdom", Kanga as "power" ( कङ्गु ) and Moulton as "Sovereignty or Dominion." There could not be any objection to these terms, if we were sure that they were used in the moral, and not in a material sense, i. e. used for denoting power or control over one's own self, rather than power over others.

For though temporal power may be one of the objects of desire, the connection between it and the moral life is not so intimate. Might is not right—rather very often the reverse of it. So that to lay too much stress on the acquisition of Sovereignty or Dominion, would ill suit the purposes of a Prophet whose mission was to elevate degraded humanity and improve its moral tone.

This is what the Mahabharata describes as—

यत्र नास्ति शत्रुः कार्यम् न मित्रैः य च बन्धुभिः ।

आत्मनैकेन योद्धव्यं तत् ते युद्धम् उपस्थितम् ॥

—Udyoga Parva, 33-12.

The present one is that struggle where neither arrows, nor friends, nor comrades, are of any avail, but one has got to fight his own fight.

No doubt the ideal of Dharmaraja Zarathushtra is a positive one of *Self-Expression* (प्रवृत्ति मार्ग or गार्हस्थ्य—Citizenship) and not a negative one of *Self-Repression* (निवृत्ति मार्ग or संन्यास=Asceticism), and as such, he was not given to belittling any of the pursuits of life (and there is no doubt that power, as Schopenhauer taught is such a pursuit) but the moral life of man is primarily concerned with duties, rather than with rights, with responsibilities, rather than with privileges. As such man has more need of Self-control, than of Sovereignty.

For the moral development of the individual, Self-Control is an indispensable necessity, while power is only one of many pursuits of life, such as Health, Wealth or Beauty, whose moral value depends upon the use or the abuse that we make of them.

It is unreasonable to think that Tathagata Zarathushtra wasted his energies in explaining one of the minor objects of desire, viz. Power, while he left alone one of the most important factors of Moral Life, viz. Self-Control. Yet to take Kshathram in the limited sense of temporal power tantamounts to doing so.

The fact which seems to be mainly responsible for this misinterpretation of the term Kshathram, is the apparent close connection between the words Kshathra and Kshatriya (क्षत्रिय). The word Kshatriya meaning the sovereign caste, is quite familiar in the Sanskrit vocabulary. In the Zend as well, the word was not unknown in the same sense. Thus in the Behistun Inscription, Darius calls himself—

“क्षत्रियो वज्रकः क्षत्रियो क्षत्रियानाम् क्षत्रियो दहयुनाम् ”

—the Great Kshatriya, the Kshatriya of the Kshatriyas, the Kshatriya of the Dahyus\* (countries).

It is the same term that has given rise to the English word Satrap (क्षत्रप), meaning the governor of a province.

It should however be noted that in spite of the apparent similarity, the words Kshathra and Kshatriya are derived from two roots altogether different.

The word Kshatriya is derived from the root क्षण-क्षणीति—which means to wound or to kill and from which the words क्षत and क्षति-harm, are derived. While the word Kshathram is derived from the root क्षद-क्षदति which means to protect or to control. Thus we find in Panini (Unandi Sutra-4-167) the aphorism-यु-वृ-पचियमि-सदि-क्षदिम्यः स्रः i. e. क्षत्र is derived from the root क्षद by the addition of suffix त्र.

It is from the same root क्षद that the word क्षत्त्र

\* Outline of Persian History by A. W. Ahl—p. 119.

This fact of calling himself a “Kshatriya” shows very pointedly how the Indians and the Iranians formed one people even at the time of Darius. (5th Century B. C.)

(क्षद्+त्)\* which means a director, a leader or a charioteer is also derived, as we have in the Amara Kosha—

नियन्ता प्राजिता यन्ता सुतः क्षत्ता च सारथिः ।

It was in the sense of a "leader" that Vidura is invariably called क्षत्ता (Kshatta) in the Mahabharata. He was neither a Kshatriya, nor a Charioteer, and there could be no other meaning of the word.

As a matter of fact the Philosophy of Tathagata Zarathushtra is far from being based on physical strength. It is based on the Force of the Soul.

That is why in the mind of the unthinking world there was a strong doubt about its efficacy.

वाचेम् नेरेस् अक्षरह्या येम्

आ वशेमी इषा-क्षप्रेम्. —Gatha, 29-9.

(that I should have) the voice of a feeble man, when what I ask for is lordly power.

Tathagata Zarathushtra looked upon more grandeur and glamour with the contempt that they deserve.

1 2 3 4  
तएचीत् मा मोरेन्देन् ज्योत्स्म्

5 6 7 8  
योई द्वेग्वेतो मजिबीश् चिकोईतेरेश्,

9 10  
अंजहीदचा अंहवस्त्वा,

11 12 13  
अपयेईती रएखेनहो वएदेम्,

\* तृण-तृयौ शसि क्षदादिभ्य संज्ञाया चानिगै

—Panini-Unandi Sutra, 2-99.

14 15 16  
योई वहिस्तात् अपाळनो

17 18 19  
मझ्दा रारेष्यान् मनंहो.

—Gatha, 32-11.

1 7 1 8 10  
Those wicked people also who consider the rich man  
11 7 11  
and the rich woman as great, and exhaust themselves  
13 12 18 19  
for the acquisition of wealth, and deflect the mind of  
16 15 3 2 4  
the pious from all that is best, vitiate my perception.

And no one has denounced in stronger terms "The Gospel of the Sword" or the Ethics "of the sharp steel" as he calls it.

1 2 3  
अएषाम् अपनंहाम् नएचीत्

4 5 6  
वीद्वाओ अओजोइ हद्रोया

7 8 9 10  
या जोया सैग्हइते याईश्

11 12 13  
श्रावी खएना अयंहा

14 15 16 17  
यएषाम् तु अहुरा ईरिस्तेम्

18 19 20  
मझ्दा वएदिस्तो अही.

—Gatha, 32-7.

4 3 5 6  
The wise man does not approve with his heart that  
8 12 13 7 1 2  
philosophy of the sharp steel, which these wicked people  
10 11 14 17  
preach, for which they are notorious and whose futility,  
18 16 19 20  
Oh Mazda Ahura, is best known to you.

I therefore hold that there is justification for interpreting the word Kshathram as Detachment, (तितिक्षा) and explain Amesha Spenta Kshathram as the Holy Law of Self-Control.

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## II. Kshathram the Stepping Stone to the Moral Life.

It is however worth while to enquire what is there that makes Kshathram, such a valuable possession that it, together with Vohu Manas, between themselves make up the whole of the moral code. Now, the moral life is essentially a life to be *lived*. Moral goodness is neither an intellectual appreciation, nor a mere capacity or potentiality, but an activity. A good painter is one who *can* paint beautifully, a good man is not one who *can*, but one who *does*, act rightly. Virtue exists only in activity. It is not possible to lead a virtuous life until one has learnt how to conquer the attractions of pleasure. This is what Kshathram enables us to do, and that is why Kshathram is so much valued.

The moral life presupposes an act of choice—choice between the good and the evil, between the right and the wrong. And fortunately or unfortunately the wrong course is always the more pleasant one, as has been said in the Dhammapada.

सुकरानि असाधूनि अत्तनो अहितानि च ।

यं वे हितं च साधुं च तं वे परमदुकरम् ।

—Dhammapada, 12-7.

The wrong and the injurious course is the easier to follow, while the beneficial and the right course is very difficult.



Had it been otherwise, had the right course also been the more pleasant one, there would have been no necessity for sermons and scriptures, preachers and prophets and saints and apostles. Mankind would, without waiting for the lead of anybody, naturally have followed the pleasant course, which by our assumption, would have been also the virtuous course.

But that is not to be. Man lives here a life of probation. He must develop by his own exertions. He has been given Freedom of the Will, and must prove himself worthy of that Freedom.

The contrast between "the good" and "the pleasant" has been very beautifully stated in the Katha Upanishad.

अन्यद् श्रेयस् अन्यद् उत्तैव प्रेयस् ,  
 ते उमे नानार्थे पुरुषं सिनीतः ,  
 ( तयोः ) श्रेयसादानस्य साधु भवति,  
 हीयते अर्थात् य उ प्रेयस् वृणीते ॥

The good is different and the pleasant is different. These are the two (motives) that draw men to various objects. Of these two, those who choose the good, succeed. While those who choose the pleasant, fail.

The self-same thing has been told in the Gatha and no less beautifully.

1 2 3 4  
 अत् ता मइन्यू पोउरुये  
 5 6 7 8  
 या येमा खरिफा अश्रवातेम्

9 10 11 12 13  
मनहि चा वचहि चा ध्यओथनोई

14 15 16 17  
ही वल्लो अकैम् चा

18 19 20  
आओश्चा हुदाओहो एरेष्

21 22 23  
वीप्याता नो ईत् दुसदाओहो.

—Gatha, 30-3.

There are two primordeal Gunas, that are said to  
be co-relative and co-ordinate. In thought, word and  
deed they are the better and the bad. Of them two,  
the wise ones choose aright but not the fools.

Dharmaraja Gautama also touched upon the  
contrast between the two courses.

अञ्जा खलु लाभूपनिसा अञ्जा निव्वानगामिनी ॥

—Dhammapada, 5-11.

The path of gain is different and that of salvation  
is different.

Moral life being what it is, and involving as it  
does, a voluntary choice of the unpleasant alternative,  
moral advancement presupposes a capacity for self  
denial, and a considerable stock of moral strength or  
Defiance to pleasure (Kshathram). It is not given to  
the weakling to resist the temptations of the devil—  
the temptations of pleasure. He surrenders without a  
struggle.

As the Katha Upanishad says

नायमात्मा बलहीनेन लभ्यः

The Higher self is not for the weak to attain.

The Gatha also says:

ता चा विस्पा अदूरा थ्वह्मी

मश्दा क्षथ्रोइ आ वोयथा. —Gatha, 34-10.

All these, Oh Ahura Mazda ! are dependent on thy Kshathram.

And again—

मइव्यो क्षथ्रेम् अभोजोहवत्

येह्या वेरेदा वनएसा दुजेम्. —Gatha, 31-4.

Give me strong Kshathram, that with its help I might overcome vice.

Kshathram is the basis of conscience.

आक्षथ्रोई याओ वोहू प्रओस्ता मनंहा. —Gatha, 34-3.

Through Kshathram, which the Conscience is made of.

In the Gita also the first of advice given to Arjuna is “not to be effeminate.”

कैव्यं मास्म गमः पार्थ नैतद् त्वय्युपपद्यते.

—Gita, 2-3.

Don't be effeminate Oh Partha, this does not behove thee.

Thus weakness or concession to Hedonism, is pointed out as the only evil of life—the chief evil which brings in others in its trail.

काम एषः क्रोध एष रजोगुणसमुद्भवः।

महाशनो महापाप्मा विद्ध्येनं इह वैरिणम्॥

—Gita, 3-7.

Know that to be the only enemy, which is pleasure, which is wrath (when baffled), born of Rajas guna, insatiable and a great evil.

[It is to be noted that एष is used with both the words काम and क्रोध, which implies identity between them two, meaning that Kama and Krodha are the two sides of the same thing—the twofold manifestation of the same mentality. This is very true psychologically—for men run into a fury, when suddenly baffled in any hedonistic pursuit.]

No doubt Socrates has argued that "Virtue is Knowledge." For he seemed to think, that if any one really understood that the moral life was the better life, he could not but follow it. On the other hand one who did not grasp its supreme value, could not be moral except by an accident, which is not morality in the real sense of the term. Without a clear perception of what the right course is, one is not expected to follow it. A man often prefers the claim of the individual to that of the family, or the claim of the family to that of the clan, the claim of the clan to that of the nation, simply because he does not realise that such a course, if consistently carried out, would be suicidal. That is why virtue has sometimes been said to be enlightened self-interest—it is the function of education to point out where one's true interest lies.

A thorough grasp of the Ideal, a clear perception of the End, is no doubt a condition precedent of the moral life. One ought to know what his permanent interest is, or else he will run after every thing that happens to come in his way. As the Gita says—

व्यवसायात्मिका बुद्धिर्एकेह कुरुनन्दन ।

बहुशाखा ह्यनन्ताश्च बुद्ध्यो अव्यवसायिनाम् ॥

—Gita, 2-41.

Oh Kurunandana, for the man of discrimination there is only *one objective*, while the indiscriminate man runs after numerous and multifarious objects.

The importance of the intellectual factor has thus been well-expressed in the Mahabharata.

यस्मै देवाः प्रयच्छन्ति पुण्याय पराभवम् ।

बुद्धिं तस्यापकर्षन्ति सो अर्वाचीनानि पश्यति ॥

—Sabha Parva, 81-8.

When the Devas intend the downfall of anybody, they pervert his intellect. He takes a contrary view of everything.

That is the first step downward to ruin.

All the same, in the moral life, the place of intellect is subordinate to that of the will. A mere intellectual development counts for nothing unless the man has got the *Moral Courage* (*Kshathram*) to act up to his conviction. The man who has “whetted his intellect” without “forming his character” will ever find himself in a miserable plight.

जानामि धर्मं न च मे प्रवृत्तिः ।

जानम्यधर्मं न च मे निवृत्तिः ॥

‘ I Know what virtue is, but never feel any inclination for that; I know what vice is and never have any aversion to that. ’

Such a type of character has been ably depicted in the picture of Tito, as against that of Ramola, in George Elliot’s wellknown novel of that name.

An intellectual perception of the right ideal, loses all value unless followed up by action. For it is for the sake of attaining it, that an ideal is necessary. There is no other use for it.

But that is exactly where the hedonist fails. For in our experience, the Right always makes its appearance as contrasted with the Pleasant—

नोइत् उल्हा, नोइत् प्यओथना,

नोइत् दएनाओ, नोइत् उर्वानो हचइन्ते.

—Gatha, 45-2.

Neither our words nor our deeds, neither our cult nor our souls would agree.

So that if one is to follow the path of the Right, a certain amount of Moral courage (Kshathram) is necessary in order to withstand the temptations of the pleasant. Without the equipment of moral courage it is impossible to take a forward step in the Path of Virtue.

“ All moral progress consists in the subordination of the lower to the higher impulses, and at a certain

stage it may be more important to conquer the lower than to give effect to the higher.

“How far it is possible to effect this conquest without appeal to higher and more positive principles of action (i. e. positive आशिष against negative अहिंसा), how far for instance, sensual impulses can be made to yield before abstract announcement of reason, that they are “wrong”, without assignment of further reason or without appeal to the higher interests and affections—is a question for the educator. What is certain, is that morality begins in self-restraint and self-denial, and that it is impossible to conceive of circumstances in which this negative element will be totally absent from it.” ... ..

“At a time when ethical theories are anti-ascetic, rather than hedonistic, it is delightful in a scientific treatise to come across a passage like the following on the practical value of self-control ‘As a final practical maxim, relative to these habits of the will, we may then offer something like this: *Keep the faculty of effort alive in you by a little gratuitous exercise every day.* That is, be systematically ascetic or heroic in little unnecessary points. Do everyday or two, something for no other reason than that you would rather not do it, so that when the hour of dire need draws nigh, it may find you not unnerved and untrained to stand the test’. Asceticism of this sort is like the insurance which a man pays on his house and goods. The tax does him no good at the time and possibly may never bring him a return. But if the fire does come, his having paid it, will be his salvation from

ruin. So with the man who has daily inured himself to habits of concentrated attention, energetic volition and self denial in unnecessary things. He will stand like a tower when everything rocks round him, and when his softer fellow mortals are winnowed like chaff in the blast.”—Muirhead—Elements of Ethics, pp. 128-129.

It is thus that Tathagata Zarathushtra dwells times without number on the necessity of Moral Courage or Kshathram.

कुदा अपेम् वोहू चा मनो

क्षप्रेम् चा अत् मा मषा.

—Gatha, 29-11.

“When shall I, Oh Mazda, achieve Rectitude, Conscience and Non-Chalance.”

यथा वहेकस् मनहो ईस्ता क्षप्रेम्.

—Gatha, 46-16.

Where Kshathram is the friend of conscience.

In Tathagata Zarathushtra's repeated references to Kshathram some people have foolishly imagined a desire to establish a kingdom just what Mosellima the False Prophet did in Arabia.† Yes, an attempt to establish a Kingdom it was—but it is the Kingdom of heaven within one's soul that Tirthankara Zarathushtra preached, and which it is in the power of everybody to establish.

He did not want to enforce his Tantra with the help of the Jijia, and to enforce the Jijia with the help of the sword. He was fully aware of the intrinsic

† (i) Koran—VI-93. (Rodwells Koran-p. 325.)

(ii) Margoliuth—Muhammad and the Rise of Islam.



worth of his own Tantra, so as not to think that it stood in need of a militia for its propagation.

He was for giving the fullest liberty to every one in religious matters.

आवरेनाय वीचियह्या नरेम्  
नरेम् खह्याई तनुये. —Gatha, 30-2.

Let everybody think out for himself what he ought.

यथा वरेनें वसाओ दायेते. Gatha, 31-11.

Where Will has been given the Freedom of choice.

He did not therefore engage himself in establishing empires and organising military campaigns, but pointed out quietly, yet forcibly, the simple truth that the Kingdom of heaven was within one's own self—in as much as man could create his own happiness. This is the implication of the great discipline of Kshathram, taught by Narayana Zarathushtra.

### (3) Hedonism Assailed,

#### (a) AN UNREALISABLE END.

As a matter of fact the attempt to enjoy the Sense pleasures to satiety, is a vain attempt. It is bound to fail. For enjoyment only increases the appetite, but does not bring any satisfaction.

न जातु कामः कामानां उपभोगेन शाम्यति ।

हविषा कृष्णवर्त्मैव भूय एवामिवर्धते ॥

—Adiparva, 84-12.

The desire for pleasure is never to be extinguished by enjoyment. It is like adding fuel to the fire which only serves to increase its force.

On the other hand the objects of enjoyment are limited.

यत् पृथिव्यां ब्रीहियवं हिरण्यं पशवः स्त्रियः ।

एकस्यापि न पर्याप्तं तस्मात् तृष्णां परित्यजेत् ॥

—Adiparva, 84-15.

Whatever may be the quantity of rice and barley, of gold, cattle and women, they are not sufficient to satisfy the desire of even a single person. It is therefore better to give up the thirst.

Pleasure is "as much beyond our reach, as treacle on the elbow, is to the tongue."\*

"Our dear delights are often such.

Exposed to view but not to touch.

The sight our foolish heart inflames.

We long for pine apples in frames."

—Cowper.

So Hafiz despairs of success.

कथं तृष्णा सैर गरदेद अज लामाये सेरावे.

'How can the thirsty be satisfied with the water of the mirage?'

—and gives a timely warning

अय सारवान फरोकश, कि ईन राह किनार न दारद ।

Oh driver halt, for this road knows no termination.

---

\* Madhava Charya—Sarva Darshan Samgraha.

## (3) Hedonism Assailed.

## (b) KAVI THE EPICUR.

Pleasure does not lie in the gratification of desire, except so far as such gratification removes the pain of unsatisfied craving. But there is no end to desire, and desire as such is full of pain. Therefore the wise man, knowing that the course of Nature does not make provision for the satisfaction of all our desires, taught that "the great secret of happiness lies in the reduction of our desires to a minimum." He that does not measure the gift of Nature by his desires, finds that Nature makes ample provision for his happiness.†

यश्चैतान् प्राप्नुयात् सर्वान् यश्चैतान् केवलं त्यजेत् ।

प्राप्तात् सर्वकामानां परित्यागो विशिष्यते ॥

—Shantiparva,

'Only he can be happy who acquires *all* the objects of desire or he who gives them up *all*. It is easier to give up, than to acquire all.'

This was the point of view of Epicurus the great philosopher sage of Greece.\* But by an irony of fate the name of the sage who taught that the secret of happiness lies in the reduction of our desires, stands as the synonym for unbridled license.

The same thing happened in the case of Socrates as well.

"The teachings of Socrates, whose influence, like that of Christ was rather due to his life and character,

† Mohit Sen—Elements of Moral Philosophy, p. 195.

" " " " " " p. 196.

than to any system of doctrine which he propounded, contained a number of elements loosely held together. Upon his death, these fell apart, as did the different elements in Christian doctrine, and were taken up by different groups of followers, and made the basis of different theories of the end of life."†

"The two most distinctly ethical schools, among the followers of Socrates, were those of the Cynics and the Cyrenaics. The members of these schools fixed on points, connected with the general character and influence of Socrates, almost as much as with his speculative activity.

The Cynics were struck with his independence and freedom from want, and they made this their fundamental principle. The cyrenaics were more impressed with his tact and skill in making the most of his surroundings. The cynics were thus led to asceticism and the cyrenaics to hedonism.\*

Similar seems to have been the case with sage Kavi of the ancient Aryans. There must have been some one who had reduced his teachings, to a philosophy of ultra-hedonism. That is why we find two contradictory traditions current with his name, in the two branches of the Aryan race.

In the Vedas कवि is a term of respect.

(1) कतरा पूर्वा कतरा अपराधः ।  
कथा जाति कथयः को विवेद ॥

—Rigveda, 1-185-1.

† Muirhead—Elements of Ethics p. 100.

\* Mackenzie—Manual of Ethics, p. 151.

[Oh Matter and Spirit—(Geiti and Minoi) which of you is the earlier, and which the later? How were you born, and what do the Kavis say about it?]

(2) नव्यम् नव्यम् तन्तुं आतन्वते ।

दिवि समुद्रे अन्तः कवयः सुदोतयः ॥

—Rigveda, 1-159-4.

The Kavis, acute intellected, send out new and newer threads (of knowledge) in the sea and in the atmosphere.

(3) सुपर्णं विप्राः कवयो वचोभिः

एकं सन्तं बहुधा कल्पयन्ति ।

—Rigveda, 10-114-5.

(3) Suparna is one, Kavis describe Him variously.

(4) ऋतस्य पदं कवयो निपान्ति.

—Rigveda, 10-5-2.

(4) Kavis uphold the Order of Rita.

(5) कवीन् मृच्छामि विदमने न विद्वान्.

—Rigveda, 1-164-6.

(5) I ask the Kavis for knowledge, ignorant as I am.

But in the Gatha, Kavi is generally a term of reproach—

1 2 3 4  
नोईत् ता-ईम क्ष्नाउश्

5 6 7 8  
वएप्यो केवीनो पेरेतो जेमो

9 10 11  
जरथुस्त्रेम् स्पितामेम् ह्यत्

12 13 14  
अद्दी उरुओस्त अस्तो,

15 16 17 18 19  
ह्यत् होइ ईम् चरतस्वा

20 21 22 23  
अओवेरेश् चा जोइषेन् वाजा. —Gatha, 51-12.

<sup>6</sup>  
The Kavis, fickle as they are not even in the life to  
<sup>7</sup> come, will attain that bliss which state comes to  
<sup>8</sup> Zarathushtra Spitama even here below. In as much  
<sup>9</sup> as, in his strength, he is the lord of the moving and the  
<sup>10</sup> <sup>11</sup> <sup>12</sup> <sup>13</sup>  
<sup>14</sup> <sup>15</sup> <sup>16</sup> <sup>17</sup> <sup>18</sup>  
<sup>19</sup> <sup>20</sup> <sup>21</sup> <sup>22</sup> <sup>23</sup>  
immoveable.

[Self dependence is the source of Bliss. The weakling Kavis are at the mercy of the circumstances. Zarathushtra controls them, and is not under their control.]

अनाइस आ वीनेनाश  
या करपोताओस् चा केवीताओस् चा  
अवाईस् अईवी. —Gatha, 32-15.

The followers of Kavi and Karpa, brought their ruin by this and that (i. e. anything that came their way.)

At the same time there are indications that Kavi and Kavya had once been honourable names in Iran as well. Kavya Usanas is a sage, as much of the Veda as of the Avesta.

Even in the Gatha, the honour of the Kavi has not altogether been lost. Thus in कवा वीस्ताशो (Gatha, 32-16),

and कव चा वीस्तापो जरयुस्त्रिस् (Gatha, 53-2), Kavi\* is far from being a term of disrespect.

We find a repetition of history in the case of Omar Khaiyam. While some consider him to be a continent wise poet, others look down upon him as the spokesman of impudent Bacchanalianism.

We may however leave Kavi alone, without making further attempts to unravel his philosophy of life, whether it be Hedonism, or it be Eudemonism. But the fact remains that "the course of nature does not make provision for the satisfaction of all our desires" and the attempt to get pleasure, by leaving no desire unsatisfied, is bound to end in failure.

Nor is our life sufficiently long for that purpose.

---

\* Kavi became ultimately transformed into 'Kai' and is visible in such names as Kai Khosru, Kai Kaus and Kai Kobad. It gave the generic term for the Kyanian Dynasty.

Khosru also becomes a generic name for King. The original name was कवि सुश्रव and the स of सुश्रव changed into ख (Kha) as Khoda comes from the word स्वधा (Swadha) and खुरसेद (Khursed-sun) from सूरः श्वेतः। so that Susrava changed into Khusrava and then into Khusru.

Khusru gave its name to the Caesars of Rome, the Kaisars of Germany, and the Czars of Russia. We find it in Khusru Parvez, the Iranian Emperor, who on account of the reports of frequent depredations by the followers of Hazrat Muhammad on the Merchants of Mecca, had sent orders on Badhan, the Governor of Yaman for the capture of the culprit. (for Arabia was then under the suzerainty of the King of Iran). The sudden death of Khosru Parvez left matters where they stood. (Sale's Koran—Introduction p. 41).

We find it also in Amir Khusru, the eminent Persian poet whose celebrated line "काफ़ेरे एक्कम मारा वा मुसलमानी दरकार नित्त."—I am a kafir in love, I have no need of Muhammadianism,—represents the saner section of Iranian Culture.

The word can be traced in the Khusru baug of Lucknow, or the Kaiser-i-Hind medal of the British Government.

द्वोऽभावा मर्तस्य यदन्तकैतत्

सर्वेन्द्रियानां जरयन्ति तेजः ।

अपि सर्व्व जीवितं अल्पं एव

तवैव बाह्य तव नृत्यगीति ॥

—Katha Upanishad.

Oh Antaka, the powers of our organs decline rapidly—they hardly seem to last till tomorrow. The whole life is but a short period. Pleasures of Song and Dance only lead the way for you.

So the jolly Omar cries—

हुं सिगुजारद् ओमर

चे शिरीन् ओ चे तलख्

पैमाना हुं पुर शवद

चे बागदाद् ओ चे बलख्.

When life passes off so rapidly, what does it matter whether it is spent in sweetness or in bitterness. When death comes, how does it make any difference whether a man dies at the capital like Bagdad, or in a far off desert like Balkh.

### (3) Hedonism Assailed.

#### (c) PARADOX OF HEDONISM.

Nor is the man who hunts for pleasure eagerly, in the best mood to enjoy it when it comes.

“Paradoxical as the assertion may be, the conscious ability to do without happiness gives the best prospect of realising such happiness as is attainable.”†

† Mills.



“A certain degree of disinterestedness seems to be the condition precedent in order to obtain full enjoyment. A man who maintains throughout an epicurean mood, fixing his aim on his own pleasure, does not catch the full spirit of the chase. His eagerness never gets the sharpness of edge, which imparts to the pleasure, its highest Zest.

“Herein comes in view, the fundamental paradox\* of hedonism, that the impulse towards pleasure, if too predominant, defeats its own aim, that in order to get pleasure, it is necessary to seek something else, that *the best way to get it is often to forget it.*”

Vasudeva Govinda, had this paradox in view, when he said.

आपूर्यमाणं अचल प्रतिष्ठं,

समुद्रम् आपः प्रविशन्ति यद्वत् ।

तद्वत् कामाः यं प्रविशन्ति सर्वे,

स शान्तिं आप्नोति न कामकामी ॥ —Gita, 2-70.

The ocean does not move out of its bed, in order to amass water, but the rivers flow into it. The man who hunts for happiness does not get it—only he finds happiness, into whom happiness flows of itself.

The Gatha also lays down the same golden rule that in order to get happiness, one must give up the hankering for it.

1	2	3	4	5	6	7
अत्	चा	वे	मीक्षदेम्	अंहत्	अह्या	मगह्या,
8	9	10	11	12		
यावत्	आहुस्	जरजदिहो	बूनोइ	हस्ताओ		

\* Paradox is called in Sanskrit Logic अनवस्था.

13 14 15 16  
पर चा म्रओचांस अओरा चा यथा

17 18 19 20  
मईन्युस् द्वेग्वतो अनांसत् परा

21 22 23 24  
इवीजयथा मगेम् तेम् अत् वे

25 26 27 28  
वयोई अंहईती अपेमेम् वचो.

Gatha, 53-7.

1 5 4  
It is only then that you would reap the fruits of  
7 14 14 15  
your action, when you can cast out far and off, the  
9 10 11 12  
greed of your heart, which is the root of all temptations-  
16 20 17 18 19  
and where really the strength of the evil one lies.  
21 25 24 25 26  
Perform this sacrifice, otherwise 'woe' will be your-  
28 27  
word ultimately.

(21) ईविजयथ-Perform; from इज् to sacrifice. The  
*Inter-fix वि is the sign of the causative in Zend.\**

And the best way to do this is to reject "the  
attitude in which objects and activities are looked at  
with an eye to their effect upon our own personal  
pleasure or happiness, rather than the attitude of  
interest in the objects and activities simply as *elements*  
*or conditions of a worthy human life.*"†

\* I request the attention to the form चिविदता from root चिश्, and challenge the Zend Scholars to test the accuracy of the Rule (about causative) noted here.

† Muirhead—Elements of Ethics, p. 120.

## (3) Hedonism Assailed.

## (d) QUALITATIVE DIFFERENCE IN PLEASURE.

काम and रफेध.

Then again "Happiness is relative to the nature of the person who enjoys it."\* For it should be remembered that "the self is more than the feeling, and it cannot obtain the satisfaction which it demands, in what is admittedly a mere form of feeling."†

"The happiness of a man is different from the happiness of a beast. The happiness of a wise man is different from the happiness of a fool. What constitutes our happiness, in fact depends upon the universe in which we live."×

This has been said by Vasudeva Govinda in the Gita.

सत्त्वानुरूपा सर्वस्य श्रद्धा भवति भारत ।

श्रद्धामयोऽयं पुरुषः यो यच्छ्रद्ध स एव सः ॥

—Gita, 17-3.

A man's sentiments (Sraddha) are relative to his nature (Sattva-material-nature). A man is a bundle of sentiments. What his sentiments are, that he is.

This has been said in the Gatha also.

1	2	3	4
ह्यत्र	हृथा	मनाओ	ववत्
5	6	7	8
यथा	चीस्तिश्	अंहत्	मएथा

—Gatha, 30-9.

\* Mackenzie—Manual of Ethics, p. 232.

† Muirhead—Elements of Ethics p. 116.

× Mackenzie—Manual of Ethics, p. 232.

<sup>1</sup> For <sup>2</sup> there <sup>3</sup> one's <sup>4</sup> mind <sup>5</sup> is where is the vision of the goal.

It must be recognised that there is a difference of quality in pleasures and even if pleasure be admitted to be the end of our life, it is not any and every pleasure that can or will give satisfaction to the developed soul.

So that if anything at all, it is not unqualified pleasure, but the pleasure of the Higher Pursuits, that may be said to be the End of Life. And of the two elements contained in the idea, viz (1) pleasure and (2) Higher pursuits, pleasure is of the least consequence, so much so that even if a higher pursuit would be painful, one may not give it up and take to a lower pursuit only for the sake of pleasure.

As Mills has put it: "It is better to be a human being dissatisfied; than a pig satisfied, better to be Socrates dissatisfied, than a fool satisfied."†

The idea has been expressed in the Mahabharata as follows:

आमिषे गृह्यमानानां अशुभं वै शुनामिव ।

आमिषं नैव नीहीद्वं अमिषस्य विवर्जनम् ॥

—Shanti Parva, 7-9.

'It is only the dogs that can enjoy a putrid carcass. For us, to turn away our faces, is desirable.'

For if a man were to follow pleasure without examining as to what sort of pleasure it is, then he is sure to gradually degenerate into a beast.

† Mill—Utilitarianism, Chap. ii.

As the Gatha says:

वयू वेरेदेव्यो दुश्-खरेयेम् नांसत् खात्रेम्. —Gatha, 53-6.

Impure enjoyments kill the soul of the pleasure-hunters.

As a matter of fact, it is the Higher Pursuit itself that attracts us, irrespective of the quantum of pleasure connected with it. George Eliot states it thus: "We can only have the highest happiness such as goes along with being a great man—by having wise thoughts, and much feeling for the rest of the world as well as ourselves; and this sort of happiness often brings so much pain with it, that *we can only tell it from pain, by its being what we would choose before everything else, because our souls see it is good.*"\*

The Gita says the very same thing:

यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः ।

यस्मिन् स्थितो न दुःखेन गुरुणापि विचार्यते ॥

—Gita, 6-22.

Which having obtained, he thinketh there is no greater gain beyond it. Wherein established, not even great difficulties can swerve him.

The idea finds expression in the Gatha also:

ऊजैरेद्याइ परा ह्यत् मोई आजिमत्. —Gatha, 43-12.

I shall strive on, come what may.

This suggests that pleasure as such, cannot be the end of life. For it is the Higher Pursuit, in connection with which it arises, that makes pleasure desirable.

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\* George Eliot—Romala (Epilogue).

"The feeling and the object to which it corresponds, are like the two sides of a curve. They are distinguished from one another, yet they are inseparable. And the nature of the objects, makes all the difference in the world to the kind of pleasure that we feel."\*

The distinction between "pleasure" and "happiness" should not be lost sight of. "It is not true, as is commonly assumed, that happiness is only pleasure raised to a higher power, by an arithmetical process of multiplication or addition. Pleasure is the feeling which accompanies the satisfaction of particular desires. Happiness is the feeling which accompanies the sense, that apart from the satisfaction of momentary desires, and even in spite of the pain of refusal, or failure to satisfy them, the self as a whole is being realised. It may be well to state, that, to advance another step and call it Blessedness, (which, Carlyle says, is better than happiness), is less misleading still. Blessedness may be defined as the feeling of pleasure which accompanies modes of conduct, in which an existing harmony is sacrificed to a higher conception of what a true harmony implies—in other words in which the self as static, is sacrificed to the self as progressive."×

It is thus that the Gatha makes a clear distinction between the two.

While काम is strongly denounced.

यए चा मद्भदा जीगरेजत् कामे. —Gatha, 32-13.

That (ignoble Kshathram), which sub-serves pleasure.

\* Mackenzie—Manual of Ethics, p. 228.

× Muirhead—Elements of Ethics, p. 105.

Blessedness is welcomed as a noble end:

रफेद्रेम् चग्वाओ ह्यत् फयो फयाइ दइदीत्.

—Gatha, 46-2.

Kindle Blessedness—this is the best gift, from a friend to a friend.

But the recognition of a qualitative difference between pleasures—the admission that some pleasures are preferable to others, not because as pleasures they are greater, but because they are of a more excellent kind, amounts to an abandonment of the hedonistic point of view.

“One pleasure is on this view, more desirable than another, not on account of its nature as pleasure, but on account of some other quality, that it possesses beyond its mere pleasantness.”\*

“It should be recognised once for all, that we cannot maintain the intrinsic superiority of certain pleasures over others, without giving up hedonism. For what makes one pleasure superior to another, is the difference in intrinsic worth of the activities on which they depend. Therefore pleasure cannot be regarded as the unconditional or the highest good. It is good only when the activity is good.

“Hence there is something else than pleasure which is good, and which being good imparts its goodness to the pleasure which accompanies it. The intrinsic superiority of one class of pleasure over another, cannot be maintained, save on the supposition that pleasure is

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\* Mackenzie—Manual of Ethics—p. 225.

not an unconditional good, that it depends for its goodness, on *objective worth* or *excellence* intuitively recognised."x

### (3) Hedonism Assailed.

#### (e) THE SOUL CAN CREATE ITS OWN HAPPINESS.

(THE KINGDOM OF HEAVEN WITHIN).

Then again there is no inseparable connection between an object, and the feeling that it gives rise to. The same phenomenon may be pleasant to some and painful to others. Our greatest pleasures centre round the home life, yet the closest kinship does not *necessarily* carry pleasure. Fathers have been known who blinded their sons, or sons who killed their fathers. Wives have poisoned husbands and husbands have more frequently murdered wives. There is nothing in the relation itself. It is the way in which a man looks at it, that counts.

The peon envies the Nazir, the Nazir envies the Deputy Magistrate, the Deputy Magistrate wants the position of the District Magistrate, and the District Magistrate aspires to be the Governor. If the peon's ideas were correct, the Nazir would have been happy, if the Nazir were right, the Deputy Magistrate would have no complaint to make; for if the Deputy Magistrate did not consider the District Magistrate to be happy, he would not have liked to be one himself. It is again not in the situation that the happiness lies, but in the view that one takes of it. The philanthrop takes pleasure in clearing the night soil of a patient, the martyr finds pleasure in sacrificing his life.

x Mohit Chandra Sen—Elements of Moral Philosophy :p. 198.



"A man's feelings, a man's desires are not entirely given him. To a large extent he *makes* his feelings, and he makes his desires for himself, through the power of self conscious reason. His feelings and desires depend upon what he is, and how he regards himself and his desires. So that even if we were to admit, as a matter of fact, that the objects and desires which a man chooses, are the objects which cause him at the time of choice, the greatest amount of pleasurable feeling, this would not show, that objects are desired because of the pleasure present in the mind, but the objects bring pleasure to the mind, because they are contemplated as pleasurable."\*

Thus "the mind is its own place and itself can create a heaven of hell or a hell of heaven." This was told in the Brihad Aranyaka Upanishad.

आत्मानं चेद् विजानियाद् अयमस्मीति पुरुषः

किमर्थं कस्य कामाय शरीरं अनुसज्जरेत् ॥

If a man could know the power of his soul, why and for what's sake, would he strain his body?

This fundamental fact of the Moral life, that a man can create his own happiness, has not been overlooked in the Gatha. It could not have been. We find Narayana Zarathushtra exhorting his audience:

1 2 3 4 5 6  
अस्मेन् चित् साद्र चित् चक्रयो उपेडह.

(A man is the) lord of the cycles of pleasure and  
pain—they are at his command,

\* Wheeler—Elementary Course of Ethics, p. 97.

[ (5) चक्र-चक्र—cycle.

(6) उपेक्ष-ईश्वर—lord

(3) साद्रा-संकटं—pain

(1) अस्पेन-अत्यन्तं शुभं । नास्ति स्पेन यस्मात् इति अस्पेन ।

Like the word अनुत्तम (अन्+उत्तम) in Sanskrit which does not mean bad (not-good), but best (=than which there is no better. )]

As a matter of fact, the truth that we can create our own happiness, pregnant with rich possibilities though it is, need not startle us. We meet with instances frequently in our daily life—only we call it (by another name) a matter of “taste”.

If there were an invariable connection between an idea, and the feeling that it rouses, the same idea would have caused the same feeling in all individuals, and men would not have differed in their tastes:

This was pointed out by the Mahabharata:

न त्वं स्मरसि वारुण्या लद्धकानां पक्षिणाम् ।

ताभ्यां चाभ्यधिकौ भक्ष्यौ न कश्चित् विद्यते क्वचित् ॥

—Shanti Parva, 180-31.

You do not feel the desire for Varuni wine, or the flesh of the Ladhwaika bird. Yet (for some men), there are no other better food or drink.

So that it is possible to educate our taste and find pleasure in nothing but the most virtuous course of conduct. Thus even for those who do not agree that happiness can be excluded from the scheme of life, the point of view of virtue is not necessarily excluded.

There is no meaning in trying for that, which one can himself make.

Thus it is not pleasure that will be the End of our Life. The goal is something else—not प्रेयस् but श्रेयस्, not काम but अथा.

### (3) Hedonism Assailed.

#### (f) IT CANNOT EXPLAIN THE ORIGIN OF CONSCIENCE.

"The hedonist fails to give an adequate account of virtue and character. Virtue is resolved into prudence, character is regarded as merely instrumental, moral evil is resolved into intellectual error."\*

There is no room for "Ought"—the little voice within—in the philosophy of hedonism. "You cannot tell a man, he ought to have this feeling. It is sufficient that he has not got it."† " 'You ought to do this,' can have no meaning as an unconditional command to the consistent hedonist. The rejoinder 'Yes, provided, I recognise that action as a means to my greatest pleasure; but 'I dont,' puts an end to the matter.' §

Thus Bentham had advised that "the word 'ought' ought to be abolished from the vocabulary."× The paradox inherent in the above dictum, brings out very prominently, the significant truth that "the knowledge of what ought to be is irreducible to what is, has been, or will be."§

\* Wheeler—Elementary Course of Ethics, p. 93.

† Muirhead—Elements of Ethics, p. 158.

§ " " " p. 126.

× Mackenzie—Manual of Ethics, p. 213.

§ Mohit Chandra Sen—Elements of Moral Philosophy, p. 200.

Besides being open to this psychological objection, it gratuitously outrages the common sense. "Surely of such a theory, we must say with Green, that though excellent men have argued themselves into it, it is a doctrine which nakedly put, offends the unsophisticated conscience."\*

For it is the conscience which distinguishes man from the other animals.

अना मांधा मङ्गीरतेम्

वाङ्मरोईमईदी खफूला हिङ्गवा. —Gatha, 28-5.

This the great Manthra (Principale) separates the beasts (from men). Recollect this.

"Law (the moral law) which is only implicit reason, first manifests itself in man, or as it is sometimes expressed Reason first become aware of itself in him."†

कुध्रा यसो ह्येन् अयेम्. —Gatha, 51-4.

Where (i. e. in man) does Reason come to its own (i. e. becomes aware of itself)?

[ अयेम् = अषा + इम् = अषा वै

खेन - स्वं - own

यसति = to go ]

And "being that which is distinctive of man, it speaks in the name of his true or permanent self, as opposed to the transient phases of appetite and passion, which he shares with lower animals. Its law accordingly is the law of liberty. To disobey Reason, is to renounce

\* Wheeler—Elementary Course of Ethics, p. 98.

† Muirhead—Elements of Ethics, p. 134.

man's special birth right of Freedom—the freedom that consists in submitting to a self-given law, and refusing to be enslaved by the alien authority of natural inclination.”\*

Sreyas and not Preyas, Asha and not Kama, is the law for man—as distinguished from the animals. “Nor do the struggle for Existence, and the survival of the fittest, bring about the progress of moral life. ‘The Darwinian theory’ says Hutton, ‘is quite incapable of explaining, the specifically human phenomenon of what may be called the *Anti-Darwinian* conscience, which restrains and subordinates the principle of competition.’

“The ethical progress of society” says Huxley “depends not on imitating the cosmic process, still less in running away from it, but in combating it.”†

“The practice of that which is Ethically best,—what we call goodness or virtue—involves a course of conduct, which in all respects is opposed to that, which leads to success in the cosmic struggle for existence. In the place of ruthless self-assertion, it demands self-restraint, in place of thrusting aside or treading down all competitors, it requires that the individual shall not merely respect, but help his fellows, its influence is directed not so much to the survival of the fittest, as to the fitting of as many as possible to survive. It repudiates the gladiatorial theory of existence.”×

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\* Muirhead—Elements of Ethics, p. 126.

† Mohit Chandra Sen—Elements of Moral Philosophy, p. 203.

× Evolution and Ethics—Romanes Lectures, 1893—p. 204.

“It is not therefore open to the individual to plead the peculiarities of his sentient nature in excuse, for disregarding the imperatives of reason. These are binding upon him as a rational being. To deny their authority is to *deny himself part or lot in the kingdom of humanity.*”\*

This has been said in the Isha Upanishad.

असूर्या नाम ते लोका अन्धेन तमसावृताः ।

तांस्ते प्रेत्यासिगच्छन्ति ये के चात्मह्नो जनाः ॥

‘Men, who kill their (rational) self, go back to that (animal) kingdom where there is no light (of reason) but all is darkness.’

This is how the Gatha describes the same condition.

दरेगेम् आयू तैमहो,

दुश्खरेयेम् अव-एतास् वचो. —Gatha, 31-20.

A wretched existence in darkness, vulgar taste, and foul thoughts.

[स्वरेथ = food = taste.

वचः = voice = silent voice = thought.]

It is thus to uphold the dignity of man as man, that the Gatha repudiates Hedonism as the end of Life, and recommends अथा or Rectitude in its place. So much stress therefore has been laid on the question as to what ought to be done and what not.

ह्यत् दार्येग् वीचयथा अदाथास् चा

ताइस् यून् प्यओथनाइस्

अथेम् इमईव्या ददुए.

—Gatha, 46-15.

\* Muirhead—Elements of Ethics, p. 126.

In so much as you judge 'what ought' and 'what ought not', you will acquire Rectitude.

ये वीचिनओत् दार्येम् चा अदायेम् वा  
दंया मन्त् अवा मझ्दाओ अहुरो.

—Gatha, 46-17.

He alone knows adequately what Rectitude is, who knows 'the ought' and 'the ought not'.

But in order to be able to follow the Sreyas, it is necessary to have the strength to overcome the temptations of the Preyas. This is what Kshathram enables us to do.

For "the attempt to establish an absolute coincidence between virtue and happiness is in Ethics, what the attempting to square the circle or to discover perpetual motion, is in Geometry or Mechanics."\*

We can thus understand why in preaching his religion, Tathagata Zarathushtra starts with the holy discipline of Kshathram, which is the basic principle on which alone, the superstructure of Morality and religion may be based.

Kshathram thus practically means a denial of Hedonism (कामकार) and is equivalent to what is called Vairagya (वैराग्य—from वि-without and राग-attraction) in the ordinary language, Niskama Karma Yoga in the language of the Gita, or Titiksha (तितिक्षा-Non-chalance) in the language of the Vedanta.

This shows the supreme importance of Kshathram in the moral economy of man. For Hedonism is a false

\* Leslie Stephens—Science of Ethics, p. 430.

Philosophy of Life. The hedonistic man knows no duty (यज्ज) and a man who has no duty cannot achieve anything great or small. He is only somnambulating.

<sup>1</sup> अएज्यो <sup>2</sup> सङ्गदाओ <sup>3</sup> अका—<sup>4</sup>प्रओत्

<sup>5</sup> योई <sup>6</sup> गेउश् <sup>7</sup> मोरेन्देन् <sup>8</sup> ऊवाङ् <sup>9</sup> ऊखती ज्योत्तुम्.

—Gatha, 32-12.

<sup>2</sup> Mazda calls them sinful, who advocate a hedonistic <sup>4</sup> <sup>1</sup> <sup>3</sup> <sup>5</sup> <sup>7</sup> <sup>8</sup>  
<sup>9</sup> view of the world. <sup>6</sup>

For what does it avail if a man gains the whole world and loses his own self? Though he may be the lord of the seven worlds, yet everything that he comes by, is his lord. He runs after every other thing. But nothing can give him peace. Nothing comes in his frantic efforts for happiness.

<sup>1</sup> अह्मा <sup>2</sup> गेरेह्मा <sup>3</sup> आ—<sup>4</sup>होईथोई <sup>5</sup> नी

<sup>6</sup> काव्यसचीत् <sup>7</sup> खतूश् <sup>8</sup> नी <sup>9</sup> ददत् <sup>10</sup>

<sup>11</sup> वेरेचाई <sup>12</sup> हीचा <sup>13</sup> फ्रईदिवा <sup>14</sup> ह्यात्

<sup>15</sup> वीशेन्तो <sup>16</sup> द्रेग्बतेम् <sup>17</sup> अवो

<sup>18</sup> ह्यात् <sup>19</sup> चा <sup>20</sup> गेऊस् <sup>21</sup> जईयाई <sup>22</sup> स्रओई

<sup>23</sup> ये <sup>24</sup> दूरओषेम् <sup>25</sup> शओचयत् <sup>26</sup> अवो.

—Gatha, 32-14.

<sup>2</sup> Then Grehma would not avail him anything and <sup>5</sup> <sup>4</sup>  
<sup>6</sup> the kavis would not come to his rescue and all his <sup>9</sup> <sup>8</sup>



<sup>11</sup> undertakings <sup>14</sup> would <sup>13</sup> go <sup>15</sup> contrary, if one <sup>17</sup> seeks shelter in  
<sup>16</sup> the Evil one, <sup>22</sup> who preaches <sup>21</sup> the oppression <sup>20</sup> of the world.  
<sup>23</sup> It is like one <sup>25</sup> seeking (false) <sup>26</sup> strength <sup>24</sup> from wine.

The Upanishads also lay down—

न कर्मणा न प्रजया धनेन ।

त्यागेनैकेन असृतत्वं आनन्दुः ॥

Neither by action nor by issues nor by wealth, but  
it is by Detachment alone that Salvation can be attained.

The Gatha also says the same thing—

<sup>1</sup> हुक्षत्राइस् <sup>2</sup> जेनेराम् <sup>3</sup> खुनेराम् <sup>4</sup> चा <sup>5</sup> रामां च

<sup>6</sup> आइस् <sup>7</sup> ददात् <sup>8</sup> प्येइतिव्यो <sup>9</sup> विजिब्यो.

—Gatha, 53-8.

<sup>9</sup> To the householders and the ascetics <sup>8</sup> let Sachchi-  
<sup>2-3-4</sup> dananda (pure existence, pure knowledge and pure bliss)

<sup>7</sup> be given on account of noble <sup>1</sup> Detachment.

Verily has God been called Madhu Sudan (मधुसूदन  
—the destroyer of the pleasant) and verily Kshathram  
is the way that leads to Him.

## (4) Kshathram—Active and Passive.

बहु-क्षथम् AND क्षथवर्यम्.

It should however be noted that Kshathram has two aspects—an active and passive aspect or which may be called the militant and the meek aspects respectively.

The passive aspect of Kshathram expresses itself in a spirit of calm resignation—submission to all the vicissitudes of life, without a protest or a murmur.

The attitude of such men is best expressed in the saying “Thy will be done.”

अथाने अंहत्

यथा हवो वशत्.

—Gatha, 29-4.

Let it be to us as He desires it to be.

Or—

तत् मोइ दाइवी अह्वरा

ह्यत् मझ्दा रपेत् तवा.

—Gatha, 51-18.

Give to me Oh Mazda Ahura ! as is your pleasure.

But the attitude of a bolder man is not that of mere submission, it is that of defiance.

ऊज्जेरेयाइ परा ह्यत् मोई आजिमत्.

—Gatha, 43-12.

I shall go on striving,—come what may.

साद्रा मोई शांस मय्यएषु जरजदाइतिसु.

—Gatha, 43-11.

Place hardships on me—amongst men, mine is a “dedicated life.”

\* This is called by the Christians as taking up the cross.

No he goes even a step further and welcomes pain, for he knows quite well how to extract pleasure out of pain.

1 2  
रफेघ्राय वोउरुचषाने  
3 4 5 6 7  
दोइषी मोइ या-वे अविप्रा  
8 9 10 11  
ता क्षप्रह्या अहुरा या  
12 13 14  
वंहेउस् अशिष् मनहो.

—Gatha, 33-13.

Give me pain ever so much—in it I shall find nothing but bliss, through the strength of Kshathram; which is the blessing of the conscience.

Such a man is well versed in the Kimiyae-Saadat\* (the Alchemy of life), and has found out the Chintamani (the Philosopher's stone) which can transmute pain into pleasure.

1 2 3 4  
याम् क्षन्तेम् रानोईव्या दाओ  
5 6 7 8  
श्वा आश्रा शुक्ता मश्दा  
9 10 11  
अयंहा क्षुस्ता अईवी  
12 13 14  
अंहवाह् दक्षेम् दावोई.

—Gatha, 51-9.

\* Kimiya-e-Sadat is the celebrated work of the greatest divine of Persia—Al Ghazzali. In this book the author has attempted to show how the Koran can be so interpreted as to be consistent with Sufism. This earned him the surname of the Proof of Islam (Hazzat-e-Islam), for henceforward Islam was considered to have a sound basis that it lacked before—vide Browne—Literary History of Persia, vol ii p. 176.

That bliss, which through your bright light, you give to your soldiers, when (they are) pierced with metal, gives a clear indication of the existence of two souls (one of which can rise above the external circumstances and create its own pleasure).

[ अहबाहु=अहु+अहु i. e. the two souls. ]

As a matter of fact, of the two factors, in the production of pleasure and pain—the circumstances without, and the mind within, it is the mind within that decides, whether the event which is colourless in itself, will develop into pleasure or pain.

Thus the same event—say the simple act of chanting the Gatha—which causes immense pleasure to the pious, may excite the strongest resentment in a blind fanatic.

The difference in the mentality (अभिमान) is responsible for this.

The Gita thus traces the genesis of pleasure and pain to the mind alone.

मात्रास्पर्शस्तु कौन्तैय शीतोष्ण सुखदुःखदा :

—Gita, 2-14.

Sensations of hot and cold, of pleasure and pain reside in the mind alone.

[ मात्रा=mind, that which weighs or judges from मा to wiegh. ]

The idea has been very forcefully expressed in the Mahabharata—

सर्वे लाभाः साभिमाना इति सत्यवती श्रुतिः ।

संतोषणीयरूपोऽसि यद् लोभाद् अवमन्यसे ॥

—Shanti Parva, 180-10.

“It has been rightly said that all happiness depends on the mentality. You have been so constituted as to be able to find happiness everywhere—only in your greed, you overlook this fact.”

The Paradise Lost repeats the idea in—

“Mind is its own place”—wherein lies the key for Paradise Regained.

Indeed the most marvellous fact of human life is that it can rise above the circumstances and create its own pleasure. In this power of creation, lies the seal of his divinity. It can refuse to be overcarried by the cataclysm of circumstances, in as much as it has the supreme voice in fixing the pathematic value of a thing, and thereby deciding as to how those circumstances should affect him. It is this treasure, this spark of divinity, that makes man the lord of the universe, by making the universe subservient to him. And stoutly did the Upanishads say—

आत्मानं चेद् विजानीयात् अयमस्मीति पुरुषः ।

किमर्थं कस्य कामाय शरीरं अनुसञ्जरेत् ॥

And equally emphatic is Tathagata Zrathushtra in pointing out this Fundamental Postulate of the Moral Life.

संगहूश् रणखेनाओ अस्पेन्चीत्

साद्राचीत् चलयो उपेडह

—Gatha, 34-7.

And the wealth of Sankhya spoken of here, is the wealth of Kshathram.

Patanjali, in his Yoga Sutras, also lays considerable importance on Vairagya or Kshathram.

अभ्यासवैराग्याभ्यां तन्निरोधः ।

—Patanjali, 1-11.

By practice and dispassion, one can control the mind.  
It is then that the man realises his Higher Self.

तदा द्रष्टुः स्वरूपे अवस्थानम् .

—Patanjali, 1-3.

Then alone man lives his true life.

And the way to Dispassion is through Indifference.

So Hafiz, the immortal poet of Suffism (which is the logical development of Mazda-Yasna) guides the way for us.

गर जे दस्ते जुलफे मिरिक

नत खताये रफत रफत ।

वर जे हिन्दुए शुमा

वर मा जफाये रफत रफत ॥

“If from thy black locks, troubles come to me, let them come. And if its blackness ravishes me, let it do so.”

Thus the conquest of feverish hankering (called तृष्णा in the Dhammapada and सङ्ग in the Gita), is the function of Vohu Kshathram. It forms the foundation of the Moral Life—for moral life implies necessarily the voluntary choice of what may not be the most pleasant course.

## (5) Sukshathram and Dus Kshathram.

It should however be noted that though Kshathram means primarily power over one's own self or self-control, it necessarily brings about power in the current sense as well, viz, power over others. For in the struggle for existence, it is the man of the strong nerve, the man of unruffled spirit, the man who can pursue his end, unmoved by petty disturbances, that succeeds. The feverish nervous man, who loses the balance of his mind, at the slightest opposition, is bound to yield the palm to his stronger brother. "A little pot is too soon hot"—irritability indicates the smallness of the mind, and irritability is nothing but want of Kshathram. Irritation arises from the frustration of anticipated pleasures, and Kshathram is the remedy. The man of Kshathram is bound to succeed—for one who loses his temper loses his case. Thus the possession of Kshathram gives immense power, and the man of Kshathram is at a position of advantage over others.

The power thus gained, may be used either for a noble cause or for a mischievous purpose.

So Tathagata Zarathushtra was never tired of pointing out to his followers, that it is Sukshathra and not Dusksathra that is to be cultivated.

दुक्षया क्षेन्तांम्, मा-ने दुशे-क्षया क्षेन्ता.

—Gatha, 48-5.

May the right Kshathram develop in me, and not the wrong Kshathram.

अत दुश-क्षयेण दुश-व्यओथनेण दुश्वचहो.

—Gatha, 49-11.

The man of evil Kshathram, evil deeds and evil words (leads the soul astray).

पयःपानं भुजङ्गानां केवलं विषवर्द्धनम्.

In the case of the serpent, milk only serves to increase its poison.

And in Aurangzeb, all the moral force developed into a deadly cynicism, and all his energy was mobilised not for the good of men, but for their oppression.

विद्या विवादाय धनं मदाय

शक्तिः परेषां परिपीडनाय ।

खलस्य स्वेतत् विपरीतं हि साधो :

ज्ञानाय दानाय परिरक्षणाय ॥

The good man acquires knowledge for the sake of wisdom, wealth for benevolence, and power for the protection of others, while the wicked man desires those same things for just the opposite purposes, viz, for quarrel, for conceit, and for oppression, respectively.

Aurangzeb no doubt had enough of Kshathram (indifference to pleasure and pain) in him. Otherwise he could not have risen to that exalted position that he did. But this was calculated to make him a cynic—indifferent to the pleasures and pains of others as well. For he had not before him, the noble ideal of Tathagata Zarathushtra, who himself disciplined in the severest austerities, was not unmindful of the sufferings of even the meanest of the dumb driven cattle.

Of Aurangzeb, as with a good many fanatics of his ilk, it may be said:



—“His honour rooted in dishonour stood  
And *faith unfaithful* made him falsely true.”

—Tennyson.

We appreciate the Kshathram in him, but condemn its alliance with the powers of the Evil One.

This is a position which Narayana Zarathushtra repeatedly warns his followers to guard against.

1	2	3	4	
या	क्षत्रा	गेरेद्वा	हीषसत्	
	5	6	7	
	अचिदतद्वा	देमाने	मनंहो	
	8	9	10	
	अहेऊस्	मेरेस्तारो	अद्या,	
11	12	13	14	15
यए	चा	मझ्दा	जीगेरेजद्	कामे
	16	17	18	19 20
	श्वह्या	मांघ्रनो	दुतेम्	ये ईश
21	22	23		
पात्	दरेशत्	अषह्या.		

—Gatha, 32-13,

	13		19		22	23
	Oh Mazda !	it is you,	who can show	Rectitude		
	17-18		21		20	
	to your	Prophet	and thereby	protect him	from that	
	2	1	9	8		
	Kshathram,	which is the	canker of life,	which is sub-		
	14	15	1	4	3	
	servient to	hedonism,	and which	taught by	Grehma	
				5	6	
	is calculated	to lead to the	life of the	worst mind.		

Thus though Tathagata Zarathushtra advocated Kshathram or Shakti,\* a scrupulous care for the Moral

\* And may therefore be called a Shakta i. e. a follower of the Philosophy of Schopenhauer.

Principle (अथ or धर्म) is the very breath of his nostril.

It is this care for the Moral Principle that makes him the *First Prophet of the Bhakti Yoga*.

There have been before him, other sages who had worshipped God, under the name of Indra or Varuna, Mitra or Aryama. It was Bhakti no doubt—but it was not Bhakti Yoga. For there was no reverence for the Moral Order. Nobody cared to see whether the worship of the particular Deity was calculated to ensure the moral advancement of the devotee. No, the matter stood the other way. The character of the Deva was often very immoral, which was the occasion for the popular saying (देवचरित्रं नादुकरणीयं)—the example of the Devas was not to be followed. Such a conception of the godhead, did so much violence to the moral sense, that there arose a set of reformers who were feign to dissociate God from Religion. Dharmaraja Gautama Buddha may be said to be their representative.†

But apart from the question that such a religion leaves out of consideration, the most fundamental fact of the Universe, viz, God, a non-theistic religion is not calculated to satisfy the cravings of the heart. And man is not conation only, but cognition and emotion as well.

It was Tathagata Zarathushtra who had combined Theism and Morality, and founded Theistic Morality.

† The system of Dharmaraja Gautama is not atheistic, but it is non-theistic. He nowhere denied the existence of God but did not like to make moral culture, dependent on the existence of God. If God existed, one ought to be righteous, and even if He did not exist, one yet ought to be righteous.

or Mazda-Yasna. Here Bhakti (devotion) was founded on Karma (Morality), and thus it was not mere Bhakti but it was Bhakti Yoga.

The Devas had been notorious for their immorality, so their worship was suppressed and the worship of the Righteous Mazda enjoined,

1	2	3	4
यात	यूइचा	फ़मीमथा	या
5	6	7	
मष्या	अचिस्ता	दन्तो	
8	9	10	
वक्षेन्ते	दएवो	जुस्ता	
11	12	13	
वेहेउश्	सीझघम्ना	मनंहो	
14	15	16	
मझ्दाओ	अहुर्ख्या	खतेउस्	
17	18	19	
नस्यन्तो	ईषाअत्	चा.	

—Gatha, 32-4.

1	2	4
Come, you have brought this to pass, that it is		
7	6	12 11-13
only the worst people, who have given up conscience		
17	18	16 19 15
and do not stick to Duty and Rectitude, as Ahura		
14	9	10
Mazda has ordained, are known to be favourites of		
the Devas.		

Thus the name of Tathagata Zarathushtra will be remembered for all ages to come, as the First Prophet of Bhakti Yoga.

While speaking of Bhakti Yoga and its Prophet, we cannot afford to omit here, the name of its another able exponent who had flourished in the eastern branch.

of the Aryan race. He is Narottoma Ramachandra. Unlike his illustrious predecessor he did not disparage worship by symbols, which subsequently developed into the Image worship of modern Hinduism. These are the two great divisions of the Bhakti Yoga based on the adoption of the symbol (प्रतीक), and on the rejection of it. And of these two phalanxes the Eastern and the Western, the Indian and the Persian, iconomatic and the iconoclastic, these two supermen, Ramachandra and Zarathushtra are the mighty exponents.

It is on the foundation of Kshathram or Anti-hedonism, that the edifice of the Theistic Morality of the Mazda-yasna has been built, and out of gratitude to the Prophet, who in that distant age chalked out for us the right course of conduct to follow, we feel called upon to mingle our voice with his in the praise of Kshathram.

1 2 3 4  
बोद्ध क्षप्रेम् वईरीम् बागेम् अईवी बईरिस्तेम्

5 6 7 8 9  
वीदीयेम्नाईस् इज्ञाचित् अपा अन्तरे चरईति

10 11 12 13 14 15 16  
प्यओथनाईस् मझ्दा वहिरस्तेम् तत् ने नूचीत् वरेषाने.

—Gatha, 51-1

7 8 5 4  
Rectitude places in the heart of the wise, the great  
2 3 1 11  
covetable fortune of non-chalance. Oh Mazda, let me,  
10 16 13 12  
by my deeds, achieve that which is the best.

ओं मज्जायाः परमं पदं, सदा पश्यन्ति सूरयः, दिवी चक्षुराततम् ॥

### VI—आर्म्मइति ( कर्म-निष्ठा ).

अषेम् ष्यओथनाइस् देवांजइति आर्मईतिस् .

—Gatha, 44-6.

Activism, by deeds perfects Reactitude.

(1) A definite place for every Amesha.

The Amesha (Law) that we propose to take up for discussion now is आम्शेइति. It is the Amesha that is very intimately connected with the religious philosophy of Maghavan Zarathushtra, as it is the foundation on which is built the cult of Bhakti-Yoga, which it was the special mission of Dharmaraja Zarathushtra to preach. At the same time it is that Amesh whose meaning has been the most misunderstood.

Armaiti has been variously translated as 'piety' 'devotion' 'grace' (Pithawala) 'beneficence' (Bartholomae) 'alert mind' (Mills) 'prudence' (Harlez) 'adaptable thought' (Guthrie) and 'patience' (Pour-i-Davood). Some have been struck by the word being declined in the feminine gender, and thought that it must mean some peaceful feminine virtue such as 'meekness' or 'grace.' Others have found a connection between the root मन्- to think and मति-wisdom, while some others have come forward to suspect a reference even to **Ara Matar** or **Mother Earth**.\*

Peity and Prudence, Meekness and Devotion, may be very good things, and they are indeed very good

\* Moulton—Early Religious Poetry of Persia, p. 63.

things of life, but we must remember that the mission of Maghavan Zarathushtra was not to take up some detached facts of the moral life desultorily, and deal with them at random, without entering into a consideration of their mutual relation, or their relation to the moral life of man as a whole. The supremacy of his gospel consists in the fact that he proceeded to take a view of the moral life in its entirety, and essayed into a discussion of the First Principles of Life, and worked out a *system*, instead of flitting on some routine virtues, such as prudence or modesty, which are merely deductions from the First Principles.

These commentators however do not say anything as to why the Prophet should have picked up 'grace' rather than 'charity', or 'prudence' rather than 'perseverance', for a special treatment.

In order to be sure that we have not missed the real meaning, the Paighambar attached to the word, we must try to see each Amesha, in its own place in the System of Ameshaspentas preached by Maghavan Zarathushtra. So long as we do not trace the connection that exists between the Amesha that precedes and the Amesha that follows, we cannot be sure of our interpretation.

Now, we have seen in the previous issue, how Kshathram or Nonchalance is the rudimental discipline preached by Maghavan Zarathushtra, and Kshathram is nothing but another name for the strength to resist the temptations of pleasure. This is why hedonism even at the outset has been pointed out as the first of the evils.

1 2 3 4 5 6  
 आ-मा अप्पेमो हजश् चा रेमो  
 7 8 9 10 11 12  
 आहुषु चा देरेश् चा तेविश् चा

—Gatha, 29-1.

3 4 7 9 12 11  
 Hedonism, crime, avarice, insolence and violence  
 6 2 1  
 oppress me all.

And this is why the Maghavan says that Strength or Moral courage is the first requisite for initiation into his system.

1 2 3 4 5 6  
 परस्तेम् जी था यथना तत् एमवन्ताम्.

—Gatha, 43-10.

4 3 1 5 2 6  
 What thy tests are, it is only for the strong  
 (to pass.)

1 2 3 4  
 ह्यत् अस् अओज्याओ नाईयाओहिम्,

5 6 7 8  
 थद्मा मद्दा आस्ता उवांतिद्मा. —Gatha, 34-8.

1 6 7 5 8  
 When we, Oh Mazda, trustful in your dispensation,  
 4 3  
 challenge dangers.

This reminds us of the beautiful line of Katha Upanishad.

नायमात्मा बलहीनेन लभ्यः ।

It is not for the weakling to attain the Higher Self.

Bishop Moulton in his "Treasure of the Magi" has deplored the absence of the stoic element in the

religious system of Maghavan Zarathushtra, which fact, according to him, accounts for the lack of vigour in its propagation. The story of the Vegetarian celebrate Māghavats\* as told in Dr. Dhalla's "Zoroastrian Theology", did not quite convince him. Sylvan Guthrie also, in his Hymns of Zoroaster (Introduction, - p. xxiv) asks—"What the Gathas do *not* contain?" and himself replies—"Asceticism, Scorn of Riches, Race-suicide, love, independent thought." Yes, 'Asceticism' the Gatha does not commend, if asceticism means the life of an anchorite, as against that of a householder. But if by asceticism is meant a spirit of Detachment, a spirit of anti-hedonism, of Defiance to pleasure and pain in doing one's duty, then the Gatha yields to no other scripture in its praise for asceticism, in its praise for Kshathram.

No doubt of the four castes (Varnas), the Gatha appreciates only one, viz the militant Kshatriya, and of the four stages (Asramas) as well, the Gatha recognises only one, viz, the self dependent house-holder (गृहस्थ).

1      2      3      4      5      6      7  
के अर्याम्ना के खण्डुस् दाता इस् अह्व,

8      9      10      11      12  
ये वेरेजेनाइ वंजहीम् दात् प्रशस्तिम्.

—Gatha, 49-7.

1                      2                      4  
What (does) a Brahmin (avail) or what a Vaisya?

6              5              8              11      10              12  
He alone is the worker who lends good strength to the

6  
Kshatriya.

\* Followers of the Maghavan, as Bhagavats are the followers of Bhagavan, Cf. Bhagavat-Gita.



And just as the Mahabharata extols the life of a house-holder—

यथा मातरम् आश्रित्य सर्वे जीवन्ति जन्तवः ।

एवं गृहस्थं आश्रित्य वर्तन्ते इतराश्रमाः ॥

—Shanti Parva, 268-6.

‘As all creatures depend on the mother for their life, so the other Asramas (viz—the Brahma ch’ari—Student, the Vanaprastha—philanthrop, the Sannyasi—hermit) depend on the house holder for their existence.’

So is also the Gatha eager to drive off asceticism from the bulk of the people.

खाएतेजश् चा तरेमईतीम् —Gatha, 33-4.

Renunciation (of action) of the Vaisya—

1 2 3 4  
ये थ्वत् मद्गदा अश्रुस्तिम्

5 6 7 8 9  
अकेम् चा मनो यजाई अषा,

10 11 12 13 14  
खाएतेजश् चा तरेमईतीम् वेरेजेनख्या चा

15 16  
नजदीयताम् दुजेम्,

17 18 19 20 21  
अर्यमनश् चा नदेन्तो, गेउश् चा

22 23 24  
वाञ्छात् अचिरतेम् मन्दुम्.

—Gatha, 33-4.

Now Mazda I would eradicate all the heresies and misbeliefs† from around you (Let me also remove)

† states his intention of reforming the Religious superstitions.

12                      10                      15                      16  
 renunciation of the Vaisya, temperamental violence of  
 13                      19                      17                      23-24  
 the Kshatriya, ignorance of the Brahmins, and pessi-  
 20                      22  
 mism of the cosmopolitan (world-redeemer.)

But to say that there is no praise for the spirit of Detachment in the Gatha, is grossly to misunderstand it.

To such critics we can only say, with Yaska.

नायं स्थाणोपराधः यद् एनं अन्धः न पश्यति ।

It is not the fault of the prop that the blind man does not find it.

The Gatha emphasises again and again the necessity for Kshathram, the necessity for strength, the necessity for moral courage. And a whole Sukta (Gatha 51) is devoted to the eulogy of good Kshathram.

The same spirit of निष्काम कर्म—renunciation, not of action but of hedonism,—that we find in the Gita, also prevails here.

## (2) Does Kshathram imply inaction ?

A very pertinent question however, here rises up in every mind. Whatever a man does, he does it in the belief, that it will, soon or in the long run, here or hereafter, bring him happiness. Thus if pleasure is to be held under a ban, "wherefore," one may ask, "should men act at all?"

The question was very naively put in the Mahabharata.

नाकामः कामयत्यर्थं नाकामः धर्मं इच्छति ।

नाकामः कामयतो अति तस्मात् कामो विशिष्यते ॥

—Shanti Parva, 127-29.

One does not desire any transaction except for pleasure, nor does one desire virtue except in the hope of pleasure. There is no system of desires that is not for pleasure, so that pleasure will prevail.

The reply that is usually given to this question is, that we must give up a small pleasure for the sake of greater one, an impure pleasure for a pure one, an evanescent pleasure for a permanent one, and therein lies the necessity of Kshathram. If Maghavan Zarathushtra had argued only this way, he would have done nothing better than the utilitarian Bentham who pointed out—

*Intense, long, certain, speedy, fruitful, pure,*

Such marks in pleasures and pains endure,

Such pleasures seek, if private be thy end,

If it be public, wide let them *extend*,

Such pains avoid whichever be thy view,

If pains must come let them extend to few. \*

We might let alone the fact that "large infidels", with Omar Khaiyam at their head, are not prepared to give up cash pleasure for that on credit, for a bird in the hand is, in every country, worth two in the bush. Yet Dharmaraja Zarathushtra had not come down to the world, for such tinkering and for such patch work. His mission was to take man to the very fountain head of happiness and to point out to him the

\* Mackenzie—A Manual of Ethics, p. 215.

superiority of his own soul, which was not meant for being tossed like a shuttle cock, between the forces of pleasure and pain, but at whose command lay the sway of pleasure and pain. For man could create his own happiness and dictate what should be pleasant to himself.

अस्तेनचीत् साद्राचीत् चक्षयो उपेउरु.

—Gatha, 34-7.

Lord of the cycles of pleasure and pain.

Whether pleasure is the End of Life, or whether for man, the End is something other than pleasure, is no doubt the main issue. But Maghavan Zarathushtra did not proceed to reply to the main point, all at once, without spending some time over the side issue that had been raised, viz. whether the advocacy of Kshathram implied a renunciation of all activity, cutting them, as it seems to do, at their very root,—the motive (desire for pleasure). And as a reply to this side issue, he enunciated the discipline of Armaiti.

Action is the main fact of life. Life and activity are really co-equal and co-terminous. Cessation of activity would mean cessation of life. Maghavan Zarathushtra was the last man to lose sight of this patent fact and associate himself with a philosophy of utter annihilation.

He pointed out vigorously that action is the fundamental fact which none can get rid of. Whether one's philosophy is hedonism or whether it is Eudamonism, whether it is Idealism or whether it is Pragmatism, action is the basical fact that is common to all.

<sup>1</sup> अथा <sup>2</sup> वाचेम् <sup>3</sup> वरईति <sup>4</sup> मिथ्वचाओ  
<sup>5</sup> वा <sup>6</sup> एरेष्वचाओ <sup>7</sup> वा  
<sup>8</sup> विद्राओ <sup>9</sup> वा <sup>10</sup> अविद्राओ <sup>11</sup> वा  
<sup>12</sup> अद्या <sup>13</sup> जेरेदा <sup>14</sup> चा <sup>15</sup> मनहा <sup>16</sup> चा  
<sup>17</sup> आनुश्-हस् <sup>18</sup> आर्मईतिस् <sup>19</sup> मईन्यू  
<sup>20</sup> पेरेसाइते <sup>21</sup> यथा <sup>22</sup> मएथा.

—Gatha, 31-12.

Whether he is truthful or liar, whether he is  
 ignorant or wise, a man has got to use words, in  
 order to express his heart and mind. It is forthwith  
 Activity that directs the energy which way the aim is.  
 [He cannot gain his end without doing some action  
 whether the end be good or bad.]

The Mahabharata replied to the question thus—

अर्थ इत्येव सर्वेषां कर्मणां अव्यतिक्रमः

न ह्युते अर्थेन वर्तेते धर्मकामाविति श्रुतिः ॥

—Santi, 167-22.

धर्ममूलः सदैवार्थः कामोऽर्थः फलमुच्यते ।

संकल्पमूला ते सर्वे संकल्पो विषयात्मकः ॥

—Santi, 123-4.

Activity (अर्थ=transaction) is the invariable factor in all our undertakings. Neither Rectitude nor happiness can be had except through activity. Rectitude should be the *motive* (मूल) and pleasure the *result* (not

the motive) of all action. Action arises out of desire, and desire attaches to objects of senses (and so objects of senses are necessary even for Rectitude).—There must be desire, before there can be Rectitude, and there must be objects before there can be desire.

The Gatha also says the same thing, viz, that अर्थ (business, activity or enterprise) is the foundation both of काम (pleasure) as well as of धर्म (or duty).

<sup>1</sup> एर्य्वेग <sup>2</sup> मझ्दा <sup>3</sup> अहुरा <sup>4</sup> अपव्यो

<sup>5</sup> पेरेना <sup>6</sup> आपनाईस् <sup>7</sup> कामेम्.

—Gatha, 28-10.

<sup>3</sup> Ahura <sup>2</sup> Mazda you make, through <sup>6</sup> Activity, (<sup>1</sup> अर्थ)

<sup>7</sup> their fecility (काम) <sup>5</sup> complete.

<sup>1</sup> मो <sup>2</sup> मोई <sup>3</sup> प्रदोइजइम् <sup>4</sup> अरेथा <sup>5</sup>

<sup>6</sup> ता <sup>7</sup> या <sup>8</sup> वोहू <sup>9</sup> षवाई <sup>10</sup> मनंहा

<sup>11</sup> यस्नेम् <sup>12</sup> मझ्दा <sup>13</sup> क्षमावतो <sup>14</sup> अत् वा

<sup>15</sup> अषा <sup>16</sup> स्तओम्या <sup>17</sup> वचाओ.

—Gatha, 33-8.

<sup>12</sup> Mazda, <sup>4</sup> teach <sup>2</sup> me <sup>5</sup> Activity <sup>6</sup> so <sup>7</sup> that I may with

<sup>8</sup> conscience <sup>10</sup> perform <sup>9</sup> thy <sup>13</sup> duties, <sup>11</sup> or <sup>14</sup> sing <sup>17</sup> the <sup>16</sup> glory of

<sup>17</sup> Rectitude.

<sup>1</sup> अरेथा <sup>2</sup> वोइस्वाइ <sup>3</sup> कामया <sup>4</sup> तेम् <sup>5</sup> मोइ <sup>6</sup> दाता <sup>7</sup> दरेगया <sup>8</sup> याउष्.

—Gatha, 43-13.

For the realisation of Artha (Enterprise) and Kama (pleasure) give me long life.

This is how the Philosophy of Maghavan Zarathushtra came to be a positive programme of Self-expression (citizenship) as against the negative programme of self-denial (reclusion). He did not preach the path of renunciation of all action—the annihilation of all desires. For that is an impossible task, involving as it does the Paradox of Asceticism. The desire to kill all desires, *is itself a desire*, and if all desires were to be eradicated, that would be suicidal to the theory itself.

So the Prophet says—

1 2 3 4  
दाईदी तु आर्मइती वीस्तास्याय  
5 6 7  
ईषेम् मइच्या चा.

—Gatha, 28-7.

3 1 4 7 6 5  
Activism, grant to Vistashpa and myself our wish.

1 2 3  
स्पेन्तो मझदाओ अहुरो  
4 5 6 7  
अथा ने सजद्याइ ऊस्ता.

—Gatha, 51-16.

1 2 3 4 6 5 7  
Holy Ahura Mazda—then award us welfare.

4 2 3 4 5 6  
मख्याओ चिश्तोइस् ध्वा इस्तिस् उसेन् मझदा.

—Gatha, 44-10.

Oh Mazda, may men, for the sake of your  
Knowledge, *desire* duties.

हा-जी पोउरुश इषेन्तो वाउराइंते. —Gatha, 47-6.

1            4                    5                    3  
Let him wish and take to the greater.

अह्या ज०षेह उ०स्तिस् वरेणेम् हचईते. —Gatha, 48-4.

1      4      5      3      2  
His *choice* follows duty with pleasure.

१ २ ३ ४  
हृईथ्या वरेस्ताम् ह्यत् वस्ना फेरयोतेमेम्. —Gatha, 50-11.

2                  3                                  1                                  4

That desire of the right-doers which is most worthy.

1            2            3            4  
वस्ना हृद्दश्येम् दाओ अहुम्. —Gatha, 34-15.

Through <sup>1</sup>volition <sup>3</sup>give the <sup>2</sup>true <sup>4</sup>life.

It does not however follow that all the desires that rise in the human heart are to be pursued irrespective of their worth. The limit is pointed out by the Principle of Vahishta Mana or Absolute conscience. No one is entitled to act up to a desire that could not be universalised. But those that can be universalised, are to be realised; and this is possible only through activity. We can thus reasonably expect to find Activism included in the list of the Ameshas that Atharvan Zarathushtra had drawn up.

It is preposterous to think that the problem of **Activism and Renunciation** (Karma-kanda and Jnana-



kanda) which was at the time agitating the Aryan mind, did not strike the imagination of the most profound of all thinkers, and that he had nothing to say, one way or the other, on this the most important question of the time.

The question was bound to come up to the fore front so soon as the discipline of Kshathram was propounded. Kshathram means power of the soul to create its own happiness, in defiance of the external circumstances. So that if the mind had not to depend on external conditions, in order to make itself contented, the chief incentive for creating new conditions was gone. And apparently there was no necessity for a life of activity.

Having therefore propounded the discipline of Kshathram, Maghavan Zarathushtra was bound to say something, in favour of or against, the necessity of activity. And I believe that in propounding the Amesha of Armaiti, Maghavan Zarathushtra said all that he had to say in the matter.

### (3) The Correct Interpretation of Armaiti.

I have stated over again that for understanding the point of view of the Iranian Veda (the Avesta), we shall do well to take note of the contemporaneous Indian movements; for in origin and spirit, they are identical, though clothed in slightly variant linguistic expressions. Thus we have seen that the principle of हवर्त्तत can be readily understood with the help of अथात्मता, and that Spenta and Angra Mainyus are easier to grasp in the light of Sattwa and Tamas Gunas. Let us see if any such help is available in the case of Armaiti.

It is well known that the points of view of Activism and Renuciation, early engaged the attention of the Aryans, and the Mahabharata several times observes—

वेदे वचनं उक्तं तु कुरु कर्म त्यजेति च.

—Shanti Parva, 19-1, 240-5, 245-5.

The Vedas have prescribed both the ways, viz. "do work" and "renounce work"

This reminds us of the lines of the Gatha—

1	2	3	
अख्याइ	ददाओ	पथाम्	
4	5	6	
वास्त्रयात्	वा	आइते	
7	8	9	10
ये	वा	नोइत्	अंहत्
			वास्त्रयो.

—Gatha, 31-9.

2	3	1	6
You	give	the path (both)	to him who proceeds by
4	7	10	11
activity	and to him	who is not	active.

In the discussions of the Mahabharata, and for the matter of that, of the Gita, the doctrines are called Samkhya and Yoga.

ज्ञानयोगेन सांख्यानं कर्मयोगेन योगिनाम् ।

—Gita, 3-3.

By the Jnana Yoga ( Way of contemplation ) of the Samkhyas, and the Karma Yoga ( Way of Action ) of the Yogis.

The main problem of the Gita is to reconcile these two points of view, by advocating outward Activism

( Yoga ), and inward quietude ( Samkhya ). So we find lines like these—

सांख्य-योगो पृथक् बालाः प्रवदन्ति न पण्डिताः

—Gita, 5-4.

It is only the fools who say that Samkhya and Yoga are different. The Pandits do not.

यत् सांख्यैः प्राप्यते स्थानं तद् योगैरपि गम्यते ।

एकं सांख्यं च योगं च यः पश्यति स पश्यति ॥

—Gita, 5-5.

The destination that is reached by the Samkhya, is also reached by the Yoga. One who sees Samkhya and Yoga to be the same, sees properly.

It should however be noted that the original designation of the doctrines were not Samkhya and Yoga, but Vidya and Avidya respectively.

Thus in the Isha Upnishad, we find the celebrated Rik.

अन्धं तमः प्रविशन्ति ये अविद्यां उपासते ।

ततो भूय एव ते तमो य उ विद्यायां रताः ॥

Those who follow sheer non-action ( Vidya ) are doomed—for they cannot achieve anything. While those who follow mere Activism ( Avidya ) are worse doomed, for they lose themselves in gaining the word.

Vidya and Avidya are generally employed in the sphere of the Intellect rather than that of the will, and thus they ordinarily mean 'Knowledge' and 'Ignorance' or 'Science' and 'Ne-science' respectively. But in the text quoted above, as in some other places, the words have been understood to have reference to

the sphere of the will (activity), by all commentators from Ubbata and Ananta down to the modern Sankaracharya, Lokamanya Tilak.\*

But knowledge may also mean "Knowledge of Action" and from 'Knowledge of Action' to 'Activity,' and from 'Ignorance of Action' to 'Inactivity' seems to be an easy march.

We shall now be in a position to understand the meaning of Armaiti. Only we are to bear in mind, that the root used here is not Vid विद् (to know), but its equivalent मन् (to think).

The word Armaiti is, in the Gatha, contrasted with the word Taremaiti, and though the latter word is used only twice (Ys. 33-4 and 45-11) the contrast is brought out so much in relief in 45-11, that one who runs may read it.

The beautiful Rik† runs as follows:

\* Gita Rahasya, p. 362.

† A stanza of the Vedic Poetry is called a Rik. To me at least, the Avesta is a Veda—the Bhargava Samhita of the Atharva Veda.

The 'stanza' in the secular poetry is called a 'Sloka.' This is why Valmiki is said to be the inventor of Sloka. But he was not the inventor of poetry. For the Vedic Poetry—the Riks, existed before his time. A collection of Riks is called a Sukta (haiti).

After the old Vedic literature had been collected into poetry, prose and song collections—(Rik, Yajus and Saman Samhitas) there came down to the Aryans, two mighty Prophets, whose sublime teachings, backed by their forceful personality, compelled the compilation of two more new Samhitas into one new Veda—Atharva Veda.

Thus with the lessons of Maghavan Zarathushtra (the Gatha) as the nucleus, came up the Bhargava Veda (or the Avesta) and around the lessons of Bhagavan Rama Chandra, grew up the Angirasa Veda: both together called Atharva Veda.

In these two New Vedas as well, there are Rik portions, Yajus portions and Saman portions i. e. poetry, prose and song.

<sup>1</sup> <sup>2</sup> <sup>3</sup> <sup>4</sup> <sup>5</sup> <sup>6</sup>  
 यस् ता दएवैग् अपरो मध्यास् चा  
<sup>7</sup>  
<sup>8</sup> <sup>9</sup> <sup>10</sup>  
 तरे मांस्ता योई ईम् तरे मन्यन्ता  
<sup>11</sup> <sup>12</sup> <sup>13</sup> <sup>14</sup> <sup>15</sup>  
 अन्वैग् अह्मात् ये होई अरेम्-मन्याता  
<sup>16</sup> <sup>17</sup> <sup>18</sup>  
 सओध्यन्तो देग-पतोइस् स्पेन्ता-दएना  
<sup>19</sup> <sup>20</sup> <sup>21</sup> <sup>22</sup> <sup>23</sup> <sup>24</sup>  
 ऊवैथो वराता पता वा मझ्दा अहुरा.

—Gatha, 45-11.

<sup>16</sup> <sup>17</sup> <sup>18</sup> <sup>24</sup> <sup>23</sup>  
 All loving, All-wise Pure-principled Lord Mazda  
<sup>19</sup> <sup>20</sup> <sup>21</sup>  
 is the friend, the protector and the saviour even of  
<sup>3</sup> <sup>6</sup> <sup>5</sup> <sup>1</sup> <sup>11</sup> <sup>12</sup> <sup>13</sup>  
 those \*Devas and men, who (unlike ourselves who  
<sup>15</sup> <sup>14</sup> <sup>7</sup> <sup>2</sup> <sup>8</sup>  
 acknowledge Him) did deny Him, and who (still) do  
<sup>10</sup> <sup>9</sup>  
 deny Him.\*

This elegant Rik, in its repudiation of atheism, is one of the most beautiful in the whole religious literature of the world, but here we are concerned with it only in so far as it throws a light on the formation of the words Armaiti and Taremaiti.

\* Ahura Mazda is here said to be the protector of the Devas and therefore necessarily superior to them. This line of the Bhargava Samhita need not, to the Hindu, appear more sacrilegious than what we find in the Angirasa Samhita of the Atharva Veda;

अयं देवानां असुरो विराजति.

—Atharva Veda 1st. Kanda, 10 th. Sukta.

The Asura rules over the Devas.

Now अर or अर is equivalent to उरी or उरस् of Sanskrit, and तरा to तिरस्. The root मन्=to think, is common to all the Aryan languages, as the English 'mind' also may remind us.

उरस् means expose and तिरस् means conceal.

Thus we find in the Amara-Kosha तिरो अन्तर्धौ तिर्यगर्थे. Tiras means (1) disappearance or (2) crosswise. In the Panini also we find तिरो अन्तर्धौ (1-4-71). 'Tiras is an upasarga in the sense of disappearance.'

Similarly about उरी, we find in the Amara-Kosha उरी-ऊरी-उररी च विस्तारे अङ्गीकृतौ त्रयम्" the three words uri, uri, and urari mean expansion and acceptance. In the Panini also we have "उयादि च्ची-ञचञ्च" (1-4-61) i. e. the word उरी is an upasarga, in the sense of acceptance.

So that अर्मईति is उरी-मति or thought of acceptance, and तरेमईति is तिरो-मति or thought of rejection, or simply acceptance and rejection.\*

In other words Armaiti is acceptance of activity, and Tarmaiti is rejection of it.

We are thus here confronted with the same problems as Vidya and Avidya of the earlier days, or Samkhya and Yoga of the Gita.

And Maghavan Zarathushtra declares emphatically in favour of Armaiti or Activism.

1 2 3 4 5 6 7  
अह्या वंहेउश् मनंहो ध्यओथना वओचत् गरबाम् हुखतुस्.

—Gatha, 34-10.

\* The sense of उरी has been preserved in the Persian अरे or 'yes'.

तिरस् has been preserved in Indian तिरस्कार=throwing in the back-ground. तिरोषात=disappearance तिरोभाव=absence.

7      5      6  
Good men tell acceptance (of activity) to be the  
2-3  
4      2-3  
duty of conscience.

1      2      3      4      5  
स्पेन्ताम् वे आमेईतीम् वंडहीम् वरेमईवी.

—Gatha, 32-2.

5      4      1      3  
Let us choose good noble Activism.

1      2      3      4      5      6      7      8  
यए चा क्षन्तोषेम् अहुरेम् हईथ्याईस् ध्यओथनाईस् फ्रवरेत् मञ्ज्दाम्.

—Gatha, 30-5.

1      3      4      5      6  
Those who please the Lord by truthful deeds  
7      8  
(alone) can reach Mazda.

This is how the Rigveda also mentions Armaiti as an Angel.

आ नो महीम् आरमतिम् सजोषा,  
ऽनां देवीं नभसा रातहव्याम्।  
मधोर मदाय वृद्धीम् ऋतज्ञाम्,  
आग्ने वह पथिमिर् देवयानैः॥

—Rig, 5-43-6.

Gracious Agni, to our great joy, bring by the Path of Deva-Yana, the great *Aramati*, the celestial Angel, exalted, worshipped with gift and homage and who knows Rita (Asha).

(4) None so blind as those who would not see.

One who knows the spirit of the Gatha, will hardly fail to find out the meaning of a particular Rik. He will not be taken in by the rigmarole of Khwaja Kamaluddin that it was necessary for Ahura Mazda to speak in the Arabic, since the Avesta could not be easily understood, and since "the present literature of the Parsis cannot be vouched for as interpreting truly the mind of the prophet."\*

Let the Khwaja Sahib revel in the atmosphere of intellectual inertia. A spirit of blind fanaticism appeals only to the lesser section of mankind. And if a book has got nothing better to boast of, let him not hope that mere easiness in understanding will stand it in good stead.

And it hears quite well in the mouth of Khwaja Kamaluddin to speak about the difficulty of understanding the Gatha. He is so eager to throw stones at others, that he forgets that his own house is made of glass.

'An Arabic text contains only seventy five per cent of the meaning. The remaining twenty five per cent has to be supplied by the reader,"† has been declared to be the case by competent authorities. And the difficulty is not likely to be eased off from what we learn from the Koran itself.

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\* (i) Islam and Zoroastrianism, by Kwaja Kamaluddin, pp. 30-36.

(ii) Hurgronje—Muhammadianism, p. 35.

† Gibbs—Arabic Literature, p. 13.



“Moreover for man’s warning have we *varied* this Koran.”\*

“And truly we have thrown veils over their hearts *lest they should understand* this Koran and into their ears a heaviness.”†

“Some of its signs are themselves perspicuous. These are the basis of the book and others are *figurative*.”×

### (5) Action unavoidable—the Kamana Gita.

Let us however leave Khwaja Kamaluddin to his deception or delusion, whichever it is. We will do well to leave him there and follow the course of Armaiti. We have seen how in the Paradox of Asceticism there is a crushing reply to the wholesale Renunciation of all action.‡

The matter has been very beautifully described in the ‘Kamana’ gita of the Mahabharata—Chapter xiii of the Ashwamedha Parva.

It is impossible to annihilate all our desires, as it is impossible for any one to run away from his shadow. For the desire to kill desires, is itself a desire.

नाहं शक्यो अनुपायेन हन्तुं भूतेन केनचित्।

अवध्यः सर्वभूतानाम् अहं एकः सनातनः॥

यो मां प्रयतते हन्तुं ज्ञात्वा प्रहरणे बलम्।

तस्य तस्मिन् प्रहरणे पुनः प्रादुर्भावाम्यहम्॥

\* Koran—Sura 17, (Night Journey) v. 43.

† “ ” 18, (the Cave) v. 55.

× “ ” 3, (Family of Imran) v. 5.

§ Muirhead—Elements of Ethics, p. 130.

यो मां प्रयतते हन्तुं श्रुत्या सत्य पराक्रमः।  
 भावो भवामि तस्याहं स च मां नावबुध्यते॥  
 यो मां प्रयतते हन्तुं मोक्षमास्थाय पण्डितः।  
 तस्य मोक्ष-रतिस्थस्य वृत्त्यामि च हसामि च॥

—Ashwamedha Parva, chap. xiii-12-15.

[ Desire sings thus : ]

I am not to be killed by anybody by force. I endure for ever. Nobody can kill me.

To one who wishes to kill me by weapons, I appear in the weapons ( as the desire for weapons ). To one who attempts to kill me through patience, I am his desire ( for patience ), though he may not recognise me.

If one attempts to kill me by renunciation, I scoff and laugh at him, being present in the desire for renunciation.

#### (6) Action and Inaction in the Gatha.

The Gita was slow to take up the above line of argument.

<sup>1</sup> न <sup>2</sup> कर्मणाम् <sup>3</sup> अनारम्भान् <sup>4</sup> नैष्कर्म्यं <sup>5</sup> पुरुषो <sup>6</sup> अश्नुते ।

—Gita, 3-4.

<sup>5</sup> One cannot attain inactivity without the attempt <sup>2</sup> (which is an action), or in other words, renunciation of <sup>6</sup> action, is itself an action. <sup>4</sup> <sup>2-3</sup>

In the Gatha also we find the same thing.

<sup>1</sup> ये <sup>2</sup> ने <sup>3</sup> उसेन् <sup>4</sup> चोरेत् <sup>5</sup> स्पेन् <sup>6</sup> चा <sup>7</sup> अस्पेन् <sup>8</sup> चा.

—Gatha, 45-9.

<sup>1</sup> For <sup>4</sup> He has placed <sup>5</sup> both right and <sup>6</sup> wrong <sup>7</sup> on our  
<sup>3</sup> will, (i. e. made them dependent on it.)

For in every case, it is Activism that guides the energy to the goal—without activism nothing can be attained.

<sup>1</sup> आलुक्-दक्ष <sup>2</sup> आर्मईतीस् <sup>3</sup> मईग्यू <sup>4</sup> पेरेसाइते <sup>5</sup> यथा <sup>6</sup> मएथा.

—Gatha, 31-12.

It was thus the considered opinion of Dharmaraja Zarathushtra that renunciation of activity does not lead to any good.

<sup>1</sup> नो <sup>2</sup> ईत् <sup>3</sup> मझ्दा अवास्वयो

<sup>4</sup> दवांस्चिना <sup>5</sup> हूमेरेतोईस् <sup>6</sup> वक्ता. —Gatha, 31-10.

<sup>2</sup> O Mazda, the <sup>4</sup> perverted man, who-gives-up all  
<sup>3</sup> activity, <sup>1</sup> does not attain <sup>6</sup> any good. <sup>5</sup>

In no uncertain term does Maghavan tell us that activity is the basis of the moral life.\*

<sup>1</sup> स्पेन्ताम् <sup>2</sup> चा <sup>3</sup> आर्मईतीम् <sup>4</sup> दामीम्

<sup>5</sup> विद्वाओ <sup>6</sup> हियाम् <sup>7</sup> अपद्या. —Gatha, 34-10.

<sup>5</sup> Wise men <sup>1</sup> tell <sup>3</sup> noble <sup>6</sup> Activism, as the <sup>4</sup> useful life  
<sup>7</sup> of Rectitude.

And he makes frequent references to Armaiti.

<sup>1</sup>पतरेम् <sup>2</sup>वंहेउश् <sup>3</sup>वेरेज्यन्तो <sup>4</sup>मनंहो  
<sup>5</sup>अत् <sup>6</sup>होइ <sup>7</sup>दुगेदा <sup>8</sup>हुष्यओथना <sup>9</sup>आर्मइतिस्.

—Gatha, 45-4.

(Mazda) has made Conscience the father, and  
<sup>8</sup>active <sup>9</sup>Armaiti <sup>6</sup>his <sup>7</sup>daughter.

<sup>1</sup>अपेम् <sup>2</sup>ध्यओथनाइस् <sup>3</sup>देवांजइति <sup>4</sup>आर्मइतिस्.

—Gatha, 44-6.

<sup>4</sup>Activity, <sup>2</sup>by <sup>3</sup>deed, <sup>1</sup>perfects virtue.

<sup>1</sup>यथा <sup>2</sup>अथा <sup>3</sup>हचइते <sup>4</sup>आर्मइतिस्. —Gatha, 44-6.

<sup>1</sup>Where <sup>4</sup>Activism <sup>3</sup>serves <sup>2</sup>Rectitude.

<sup>1</sup>अएईव्यो <sup>2</sup>रतूस <sup>3</sup>सेंगहईती <sup>4</sup>आर्मइतिस्  
<sup>5</sup>थ्वह्या <sup>6</sup>खतेउस् <sup>7</sup>येम् <sup>8</sup>नए <sup>9</sup>चिश् <sup>10</sup>दावयेइती

—Gatha, 43-6.

<sup>5</sup>For the sake of your duty, the prophet teaches him <sup>3</sup>

<sup>4</sup>Activism so that none may surpass him. <sup>10</sup>

Life is a struggle and it is up to the individual to put in a manly fight, and not to run away from his post. The nation whose units, in their effeminacy, fight shy of this struggle, is doomed. Reclusion is

not the true Philosophy of life,—a man has got to do the duties of the true citizen and the man who does not do it, is a coward.

<sup>1</sup> योइ <sup>2</sup> स्पेन्ताम् <sup>4</sup> आर्मइतिम् <sup>4</sup> थ्वद्या

<sup>5</sup> मझदा <sup>6</sup> वेरेखधाम् <sup>7</sup> विदुषो,

<sup>8</sup> दुश्-<sup>9</sup>ध्यओथना अवयजत्

<sup>10</sup> वंहेउश् <sup>11</sup> एविस्ती <sup>12</sup> मनंहो,

<sup>13</sup> अएव्यो <sup>14</sup> मश् <sup>15</sup> अषा <sup>16</sup> स्यजदत्

<sup>17</sup> यवत् <sup>18</sup> अह्मात् <sup>19</sup> अऊरुना <sup>20</sup> खफन्ना.

—Gatha, 34-9.

<sup>13</sup> From them <sup>5</sup> Mazda, <sup>8</sup> who miscreants, <sup>7</sup> know <sup>4</sup> your

<sup>6</sup> noble <sup>3</sup> Activism, <sup>9</sup> yet ignore it, (as if) <sup>11</sup> unconscious of  
<sup>10-12</sup> conscience, <sup>15</sup> Rectitude <sup>16</sup> recedes <sup>17</sup> as <sup>19</sup> wild animals <sup>20</sup> do from <sup>18</sup> us.

But he who takes up the fight, thereby pleases Mazda.

<sup>1</sup> अत् <sup>2</sup> ये <sup>3</sup> अकेम् <sup>4</sup> द्रेवार्इते

<sup>5</sup> वचंहा <sup>6</sup> अत् <sup>7</sup> वा <sup>8</sup> मनंहा

<sup>9</sup> जस्तोईव्या <sup>10</sup> वा <sup>11</sup> वरेषइती

<sup>12</sup> वंहाळ <sup>13</sup> वा <sup>14</sup> चोईथोईते <sup>15</sup> अस्तिम्

<sup>16</sup> तोई <sup>17</sup> वाराई <sup>18</sup> रादेन्ती <sup>19</sup> अहुरह्या

<sup>20</sup> जओपे <sup>21</sup> मझदाओ.

—Gatha, 33-2.

<sup>1</sup>      <sup>2</sup>                      <sup>4</sup>                      <sup>3</sup>                      <sup>9</sup>                      <sup>5</sup>  
 Now one who fights the evil in thought and words  
<sup>12</sup>                      <sup>10</sup>                      <sup>15</sup>                      <sup>16</sup>                      <sup>13</sup>  
 or strives with his hands, or engages himself in welfare,  
<sup>19</sup>      <sup>18</sup>                      <sup>21</sup>                      <sup>20</sup>      <sup>22</sup>  
 is doing good to the great satisfaction of Lord Mazda.

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(7) The Real Point at Issue—The Life of a Recluse  
and the Life of a Householder.

In ancient Aryan Society, the Household Fire stood as the symbol of house holder's duties. Thus the Gita refers to the system—

अनाश्रितः कर्मफलं कार्यं कर्म करोति यः ।  
 स संन्यासी च योगी च न निरग्निः न चाक्रियः ॥

—Gita, 6-1.

It is not by giving up the household fire, or all activity, that a man becomes Sannyasi. But he who does his duty, without any attachment to the fruit, is the real Sannyasi, just as he is also, the real yogi.

Maghavan Zarathushtra also enjoins the maintenance of the Household Fire (as symbolical of the householder's duties).

<sup>1</sup>      <sup>2</sup>      <sup>3</sup>      <sup>4</sup>      <sup>5</sup>  
 अत् तोई आतरेम् अहूरा अशोशोहवन्तेम्

<sup>6</sup>      <sup>7</sup>      <sup>8</sup>      <sup>9</sup>  
 अषा उसेमहि असीश्तेम् एमवन्तेम्

<sup>10</sup>      <sup>11</sup>      <sup>12</sup>  
 स्तोई-स्पेन्तेम् चित्रा अवहेम्

<sup>12</sup>      <sup>13</sup>      <sup>14</sup>      <sup>15</sup>      <sup>16</sup>  
 अत् मझदा दईवीष्यन्ते जस्ताईस् ताईस्

<sup>17</sup>      <sup>18</sup>  
 देरेस्ता अपनहेम्.

—Gatha, 34-4.

<sup>1</sup> Now we would through Rectitude adore your Fire.  
<sup>4</sup> Ahura which is <sup>5</sup> resplendent, <sup>8</sup> pure, <sup>9</sup> strong, <sup>10</sup> ever-holy  
 and wonderfully <sup>11</sup> beneficent. O Mazda ! by those thy <sup>13</sup>  
<sup>15</sup> hands <sup>17</sup> repress the <sup>18</sup> vicious <sup>14</sup> enemy.

Thus the question comes up whether the wordly life is consistent with a life of Rectitude.

<sup>1</sup> वीस्पा <sup>2</sup> ता <sup>3</sup> पेरेसांस् <sup>4</sup> यथा <sup>5</sup> अषात् <sup>6</sup> हवा  
<sup>7</sup> गां <sup>8</sup> वीदत् <sup>9</sup> वास्त्र्यो <sup>10</sup> ष्यओथनाहंस् <sup>11</sup> एरेष्वा  
<sup>12</sup> हांस् <sup>13</sup> हुस्त्रुस् <sup>14</sup> नेमंहा <sup>15</sup> ये <sup>16</sup> दाथयेव्यो  
<sup>17</sup> एरेष्-रतुम् <sup>18</sup> क्षयांस् <sup>19</sup> अशिवाओ <sup>20</sup> चिस्ता.

—Gatha, 51-5.

<sup>1</sup> All this I ask you, <sup>2</sup> how <sup>3</sup> should <sup>4</sup> a man, <sup>9</sup> active,  
<sup>11</sup> skilful in action, <sup>10</sup> dutiful, <sup>13</sup> pious and <sup>19</sup> powerful, <sup>18</sup> one who <sup>15</sup>  
<sup>14</sup> has <sup>20</sup> humbly <sup>17</sup> served the true-sage for (learning) the  
<sup>16</sup> laws (of life)\*—conduct himself in the <sup>7</sup> world in  
<sup>5</sup> Rectitude.

And in answer to this Maghvan points out the life of Madhyamasa, which reminds us of that of Janaka.

\* The reference is to the institution of Gurukula basa and Brahmacharya.

1 2 3 4  
हो तत् ना मद्वय-माजोहो

5 6 7  
स्पितमा अह्माइ दजदे

8 9 10 11 12 13  
दएनया वएदेम्नो ये अह्म इषसांस् अइवी

14 15 16 17 18 19 20  
मझ्दाओ दाता मजोत्त गएह्मा प्यओथनाइस् वड्यो.

—Gatha, 51-19.

1 5 4 10 9  
He Spitama Madhyamasa who is conversant in  
8 12 11 3 7  
Religion and seeker of the Higher Self, still strives for  
6 19 17 18  
this (world). The betterment of the world by deeds,  
14 18 16 15  
Mazda has laid down as duty.

For work done in a spirit of Detachment is the worship of God. Of such a man it can be said that he has given up the world to God—for the sake of God.

1 2 3 4  
अत् तोई मयज्ञदेम् अह्मरा

5 6 7 8  
नेमंहा अषाई चा दामा

9 10  
गयेथाओ विस्पाओ

11 12 13 14 15  
आक्षग्रोइ याओ वोह्म प्रओस्ता मनंहा

16 17 18 19  
आरोइ जी हुदाजोहो विस्पाइस्

20 21 22  
मझ्दा क्मावस् सवो.

—Gatha, 34-3.



it is very improper to look with eyes at the earth and

यश्चा वदरे वोईञ्जदत् अषाऊने. —Gatha, 32-10.

<sup>12</sup>the sun, (i. e., both mundane and religious affairs) who  
<sup>18</sup>gives his aid to the vicious, who <sup>16</sup>disparages <sup>17</sup>action and <sup>22</sup>  
<sup>26</sup>sets up difficulties for the virtuous. <sup>25</sup> <sup>27</sup>

At the same time the Maghavan was not slow to warn his followers, that without the corrective of Kshathram, the pursuit of worldly objects was likely to lead to ruin.

<sup>1</sup>अनाइस् <sup>2</sup>आ <sup>3</sup>वीनेनाशा  
<sup>4</sup>या <sup>5</sup>कर्पोताओस्चा <sup>6</sup>केवीताओस्चा <sup>7</sup>  
<sup>9</sup>अवाइस् <sup>10</sup>अईवी <sup>11</sup>यंग् <sup>12</sup>दईन्ती <sup>13</sup>नोईत्  
<sup>14</sup>ज्यातेउस् <sup>15</sup>क्षयम्नेंग् <sup>16</sup>वसो  
<sup>17</sup>तोई <sup>18</sup>आव्या <sup>19</sup>बर्याओन्ते  
<sup>20</sup>वंहेऊस् <sup>21</sup>आ <sup>22</sup>देमाने <sup>23</sup>मनंहो. —Gatha, 32-15.

The followers of Kavi and Kalpa bring ruin on themselves, by this and by that (i. e., by everything),  
<sup>11</sup>while those who do not spoil the greatest possession of <sup>13</sup>  
<sup>14</sup>life are, by them carried to the abode of conscience. <sup>15</sup> <sup>16</sup>  
<sup>18</sup> <sup>19</sup> <sup>22</sup> <sup>20-23</sup>

दा = to cut, to spoil.

That is why Yoga (= Armaiti) has been called to be skill in action.

योगः कर्मसु कौशलम्. —Gita, 2-50.

The skill to do the work, but to avoid the bondage of attachment.

## (8) The Seat of Activity is in Mind.

Thus Karma-nishtha or Armaiti is imperative for us. For the mind may be independent of the external circumstances, but the body is not. And we do not know of any disembodied mind.

This is why in the Gita, one of the arguments for Karma-nishtha is based on the necessity of sustaining the body.

नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः ।  
शरीरयात्रा अपि च ते न प्रसिद्ध्येद् अकर्मणः ॥

—Gita, 3-8.

‘Perform you the appointed duty, for action is superior to inaction. Without action even the maintenance of your body would not be possible.’

And the Gatha also reminds us that “as the soul is clothed in a material body”, we cannot give up activity.

1 2 3 4  
ह्यत् ने मद्दा पौर्वीम्  
5 6 7 8 9  
गएथाओश्वा तषो दएनाओश्वा  
10 11 12 13 14  
श्वा मनहा सत्श्वा ह्यत्

15 16 17  
अस्तवन्तेम ददाओ ऊस्तनेम्.— Gatha, 31-11.

1 3 10 7 4  
Because, O Mazda ! You created in the beginning  
8 5 11  
both mind and matter, and (ordained) intelligence and  
12 14 16 17  
duty, and because you made the soul encllothed in the  
body (so choose activity—[in the previous Rik]).

Even if we hold that this idea of the protection of the body is rather a gross consideration—for a man must not attach too much importance to the protection of the body, but must be prepared to lay down life at the “demand of the ideal”—yet Karmanishtha or Armaiti remains a duty all the same.

For normally speaking, life is for living and not for sacrificing, and so protection of life does not necessarily imply abandonment of duty.

As the Mahabharat says—

यथा यथैव जीवेद् हि तत् कर्तव्यं अहेत्या ।  
जीवितं मरणाच्च श्रेयः जीवन् धर्मे अवाप्नुयात् ॥

—Santi, 141-63.

One should carefully do that, which saves the life. Life is better than death—only the living can acquire virtue.

What however is more important, is that activity is the very essence of the mind itself. Mind consists of Thinking, Feeling and Willing. A mind that does neither think nor feel nor will, does not exist at all. And these are only different aspects of the mental *activity*. So that a mind, in order to be what it is, must always act. There is no escape from activity.

As a matter of fact all actions are first “done in the mind” before they are done in the physical world. “Castles are built in the air before they are built on the ground !” Admitting inactivity to be the ideal of life, it is useless to talk of giving up physical activity, while mental activity cannot be got rid of, without

killing the mind, without ceasing to be what we are.  
For the seat of activity is in the mind.

कर्म्मैन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् ।

इन्द्रियार्थान् विमूढात्मा मिथ्याचारः स उच्यते ॥

—Gita, 3-6.

One who controls only the outward action, but goes on imagining in mind, the objects of senses, is really a fool and a hypocrite.

The Gatha also drew attention to this fact, this importance of the mental activity, as the seed of the physical, when it said—

या प्रया आविष्टा या वा मद्गदा पेरसईते तया.

—Gatha, 31-13.

O Mazda, whether a desire is sought for openly, or whether (it is sought for) secretly.

### (9) Activity for the Sake of Activity.

As we have told before activity is co-extensive with life, and cessation of activity means cessation of life, as has been beautifully expressed in the Persian couplet.

मोजेम् कि आसुदणि मा

आदमे मा अस्त ।

मा जिन्दा अज आनम

कि आराम न दारम् ॥

We are like waves to whom rest means non-existence. We live only in so far, as we know to rest.

One is lost in profound admiration for the great Prophet of humanity, Yogeswara Govinda, who very

wonderfully laid under contribution, this fact of the co-extensiveness of Life and Activity, in order to build up the highest Philosophy of Life, viz. निश्चैगुण्य योग (or the path of Absolutism).

From the fact that Activity is co-extensive with Life, it follows that the Moral Law cannot have any *particular* content. The grandeur of the moral Ideal "is dwarfed and changed into an object of aversion, when it is interpreted as signifying the close of ethical existence."†

This is why the Yoga-Vasistha Ramayana says:

कृतयाप्यनया नित्यं क्रियया कृतकार्यया ।

कोअर्थः स्याद् तादृशः येन पुनः कर्म न विद्यते ॥

5-22-37.

'When these duties are brought to a successful end, does such a stage come, that no further duty remains to be done?'

A particular object may have been gained, but life remains there all the same, and some other new object must occupy its place as the goal of further activity; so that no particular object can be said to be the ultimate end of life. Life is greater than any particular object.

In other words, "the end for man as man is realised in the action itself. *It is conduct, not production.* The end or ideal in morals is not to be conceived as some far off event which is some day to come to pass. It is daily and hourly realised in the good act itself. Such an act is not a means to a further end. It is itself the end."\*

† Lessing—quoted in Mohit Sen's Elements of Moral Philosophy, p. 218.

Muirhead—Elements of Ethics, p. 187.

Action for the action itself, and not for the acquisition of any particular end.

This is what the Gita prescribes.

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन.

—Gita, 2-47.

Activity is your concern and not their results.

For life survives the particular ends—any certain number of such ends may not exhaust life. And if any particular object—whatever it may be, be considered as the ultimate end of life, what (it may be asked) is the self to do after that end has been achieved?

Thus the Gita says that activity, and activity alone, is the one End of Life.

<sup>1</sup> आरुक्षो <sup>2</sup> मुनि <sup>3</sup> योगं <sup>4</sup> कर्म <sup>5</sup> कारण <sup>6</sup> मुच्यते ।

<sup>7</sup> योगारूढस्य <sup>8</sup> तस्यैव <sup>9</sup> शमः <sup>10</sup> कारण <sup>11</sup> मुच्यते ॥

—Gita 6, 3.

<sup>2</sup> For the sage who is learning Yoga, activity is the <sup>1</sup> means. And for him who has learnt Yoga, self-contained <sup>7</sup> activity is yet the occupation. Activity is both the <sup>10</sup> cause and the resort of the good life—*Sine qua non* of it.

This is Nis-trai-Gunya Yoga or Absolutism, i. e. independence of any particular end; or what may be called Activiyy for the sake of Activity.

त्रैगुण्यविषया वेदाः निरैगुण्यो भवाज्जुनः\*.

—Gita, 2-45.

The Vedas deal with the particular ends. Be thou independent of them.

Thus we see that far from speaking of renouncing it, activity has here been held up as the permanent end in life, and an end that is an end in itself, not being a means to some further end.

#### (10) Gita Anticipated.

This is the ideal that has been proclaimed by Vasudeva Govinda, in the Gita. But though Govinda has developed the doctrine to its perfection, it cannot be said that the matter had escaped the attention of the earlier prophet, Narayana Zarathushtra.

For what does the Amesha of Ameretat mean, if it does not mean exactly the same thing as Nistraigunyata? Physical immortality it does not mean, for that goes against our experience. Psychical Immortality, it may not mean, for that is a matter of controversy. It means the Immortality of the Ideal, i. e. the enunciation of an ideal which is not exhausted in acquisition—an Ideal which does not bring about the close of ethical existence, but which is co-extensive with life itself.

This is why the “good ideal that endures for all time to come” has been called the greatest acquisition—*Vahistha isti*.

\* The highest lesson of the Gita is stated in this line. What the only lesson (व्यवसायात्मिका बुद्धि—2-41) is, is stated here; just as what is not, is stated in 2-42 to 44.



यवोई वीस्पाइ आ इवंहैवीम्. —Gatha, 53-1.

सु+असु=स्वसु=good life स्वसु + डीम् (स्वार्थे)=स्वस्वी.

This is the real significance of अर्षाम् अषाइ (Gatha, 46-10) and अषाइ वहिस्ताइ अषेम्—Duty for the sake of duty.

Such a man wants activity, and nothing other than activity. So for him there is nothing that is great and nothing that is small.

1 2 3 4 5 6 7  
ये दात् मनो वद्यो मझ्दा अइयस् चा  
8 9 10 11 12 13  
ह्वो दएनां प्यओथना चा वचंहा चा.

—Gatha, 48-4.

8 1 2 7 3 4  
One who applies his mind to everything, high or  
6 9 10 11 12  
low, serves the (true) religion in words and deeds.

1 2 3 4 5  
दक्षत् ऊण्या तुष्णा मइतिस् वहिस्ता.

—Gatha, 45-15.

He has nothing to achieve and is therefore always contented.

1 5 4 2  
Gave the best temperament, viz, covetable  
3  
contentment.

The indebtedness of Vasudeva Govinda to his earlier colleague, Narayana Zarathushtra need not how-ever be a matter of inference only. It has been stated over and over again that the doctrine preached in the Gita, had previously been taught by sage Narayana\* in the

\* Santi Parva, 348-8, 348-53.

reign of King Vasu<sup>x</sup> (Vistaspa) in a country lying to the north west of India,<sup>†</sup> where the people were all very white in complexion,<sup>§</sup> professed a culture that was based on self-expression<sup>||</sup> and a religion that was essentially monotheistic.<sup>†</sup>

(11) The twin prophets of Bhakti yoga Maghavan Zarathustra and Bhagavan Ramachandra.

This could not have been otherwise. For the Aryan culture, the most perfect of all, is essentially one and the same, whether expressed in the Pali, Zend, Vedic or Sanskrit.

It is based on Karma-Yoga (or Ethics), made of Bhakti Yoga (or Religion), and guided by Jnana Yoga (or Philosophy).

These three are not separate compartments of the building, one independent of the other, but separate storeys of the same structure, one built on the other.

Karma Yoga is the foundation of Bhakti Yoga, and Bhakti Yoga, that of Jnana Yoga.

Thus Narayana Zarathushtra, who is the ideal prophet of Bhakti Yoga could not, in preaching his gospel, leave the problem of Karma Yoga unsolved, and that is why Armaiti and Asha come to occupy a good deal of his attention.

<sup>x</sup> Santi Parva, 335-47, 336-3.

<sup>†</sup> " 335-7.

<sup>§</sup> " 335-10.

<sup>||</sup> " 447-83.

<sup>†</sup> " 448-1.

Karma Yoga is concerned with the relation of man to man (Ethics), Bhakti Yoga with the relation of man to God (Religion) and Jnana Yoga with the relation of man to the universe (Philosophy).

Thus though the dispensation of Maghavan Zarathushtra is essentially Bhakti Yoga, he lays its foundation on Karma Yoga (Ethics). Like Dharmaraja Gautama, he begins with Karma Yoga, but unlike him, the Maghavan does not stop there.

Maghavan Zarathushtra values Asha (Rectitude) because it leads to the love of Mazda, the way of the Lord.

गातुम् चा अहुराह सेवीस्ताई शेरओषेम् मद्दाई.

—Gatha, 28-5.

Love of Mazda is the path to the Highest Lord.

Like that of his great Indian compeer Bhagavan Ramachandra, the system of Maghavan Zarathushtra rests pre-eminently on the love of God.

These are the five great Prophets of Aryan culture, whom we need to know, and we need not know anybody else, viz. (1) Dharmaraja Gautama as the ideal exponent of Karma Yoga (2) Maghavan Zarathushtra and (3) Bhagavan Ramchandra as the co-exponents of Bhakti Yoga and (4) Mahavira Vardhamana as the greatest exponent of Jnana Yoga, and (5) Yogeswara Govinda (with his disciple Guru Govinda Sinha) as the synthesis of them all.

I have called Ramchandra and Zarathushtra as the co-exponents of Bhakti Yoga, as each of them represents one of the two flanks of Bhakti Yoga.

viz., iconic worship (साकारोपासना) and aniconic worship (निरोकारोपासना), miscalled Idolatry and Non-Idolatry (Ideolatry?).

While the Indian Prophet of the Angirasa Veda allows the use of symbols in the worship of Vishnu, the Iranian Prophet of the Bhargava Veda\* discards its use in the worship of Mazda.

We are not out here to-day to discuss about the respective merits of the two cults, but we can quite see, that like the dark and the bright fortnight making up the whole of the month, they two, in between themselves, make up the whole of the Bhakti Yoga—anything that any religion can teach.

And love of Vishnu or the love of Mazda, leads to the union with the Brahma (the Absolute) which is Jnana Yoga.

<sup>1</sup> क्षाकेम् <sup>2</sup> वोहू <sup>3</sup> मंग्हा <sup>4</sup> वद्मइ <sup>5</sup> दाईरी <sup>6</sup> सर्वंहो.

—Gatha, 51-2.

For (the realisation of) the Absolute <sup>4</sup> give <sup>5</sup> me  
<sup>1</sup> your <sup>6</sup> love, on account of conscience. <sup>2-3</sup>

Karma Yoga is the stepping stone to Bhakti Yoga. And the elementary problem of Karma Yoga (Ethics) is Samkhya and Yoga, Armaiti and Taremaiti, Renunciation and Activism, of Self-expression and self-denial.

That Maghavan Zarathushtra, the Prophet of Bhakti Yoga, discourses on Armaiti, is an indication

\* Gopatha Brahmana, 1-1-3.

of his recognition of the whole cult, as consisting of Karma, Bhakti and Jnana Yogas, and the inseparable connection between the worship of the good, the beautiful, and the true सत्यम् शिवम् सुन्दरम्.

Khwaja Kamaluddin claims that there is no asceticism in Islam.

ला रह्वनियत् कि उल् इस्लाम्\*

This however is only the first part of the Karma Yoga that Maghavan Zarathushtra taught in the principle of Armaiti (viz., that action is not to be renounced), while the second and the more important part of Karma Yoga consists in the principle of Asha, (vis, that action should be done in the light of "Do to others as they should do to you—उक्ता अद्वाइ यद्वाइ उक्ता कद्वाइचित्). This yet remains to be traced by the Khwaja Sahib.

Let not Khwaja Kamaluddin be satisfied with only a part of the lesson of Maghavan Zarathushtra. Let him have the whole of it. Let him not be satisfied with mango-steen when mangoes are available. And he will then, along with us, sing the glory of the Great Prophet of Iran.

ॐ नमो नारायणाय जरथुस्त्राय धर्मराजाय नमः ॐ

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\* The Ideal Prophet-by Khwaja Kamaluddin p. 129.

## VII अषा or कर्मयोग.

### The Path of Duty.

अषात् आ एरेष्टुस् पथो

यएषू मझ्दाओ अहुरो शएति.—Gatha, 33-5.

#### (1) Virtue and Duty.

Let us now take up Asha—the most important of all the Amesha Spentas. As a matter of fact, Asa alone may be said to be the Amesha Spenta—the only Holy Law of life. The value of the other Amesha Spentas, lies only in so far as they promote the growth of Asa. They are subservient to Asa.

The Path of Asa is the path of virtue. Asa expresses the same idea as Dharma\* in Sanskrit, or Rectitude in English. It is an ultimate fact of human consciousness. “A leaf is green because it is green. If you ask me what green is, I can only show it to you; I cannot prove to you that the leaf is green. I can only say that if you do not see that the leaf is green, you are colour blind. So too with rightness; we look at an act and see it to be right. If asked what rightness is,

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\* It cannot be too much emphasised, that to translate Dharma as Religion, is a common, but unjustifiable mistake. Religion is a system of dogmas. One such system differs from another and thus there can be a Hindu Religion and a Muhammadian Religion. But virtue or righteousness is one. There cannot be two sorts of righteousness, a Hindu righteousness and a Muhammadian righteousness. In a sense, Religion is the means and virtue the end, religion is the path and virtue the goal. The proper term for religion is (तन्त्र) Tantra or pantha; that for Rectitude, Dharma or Asa. Thus for Zarathushtrian Religion, we should say, Zarathushtra-Tantra or Zarathushtra Pantha.

we can only answer by pointing out that this is right, or that is right, and so on. And if you still say, that your moral consciousness tells you of no such thing, it only remains for us to say, that your moral consciousness must be defective.”\*

Thus Narayana Zarathushtra also had pointed out that those who do not perceive what rightness is, must have got a defective moral consciousness.

योई नोईत् अषेम् मन्यन्ता,

अएव्यो दूरे वोहू अस् मनो. —Gatha, 34-8.

“From them who do not perceive Rectitude, the moral consciousness is yet far off.”

Until that consciousness grows, one cannot know what rectitude is.

The Path of Asa is the path of duty. For “the relation between virtue and duty is that of the universal to the particular. The performance of the duty has moral quality only in so far as it is the expression of a virtue; virtue on the other hand only lives in the performance of duty.”×

Thus when we say, that Narayana Zarathushtra taught the path of Asa, we mean that he came to teach man the path of duty. (as distinct from the path of pleasure.)

The word अषा is the same term as ऋत of the Vedas. It will be easier to trace the connection through the succeeding changes;

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\* Wheeler—Elementary Course of Ethics p. 38.

× Muirhead—Elements of Ethics, p. 190.

ऋत = एरेत = अरेत = अर्ते = अर्षे = अषः

We can also remember the relation between अमृत and अमेष, मर्त्य and मध्य, पेरेतु and पेषु, which are more or less duplicate forms of the same word.

ऋत is the same word in origin as 'Right.' This is derived from Latin Rectus or straight, which itself is connected with Sanskrit ऋजु, or straight. So that the path of Asha means the straight path, the path that is the same for all, the law that does not bend to suit the convenience of a particular individual, the path that conforms to a standard. It is the Path of Virtue, the path of the "Categorical Imperative" which applies to all men irrespective of their choice.

नास्य दातेशे न प्रतिग्रहीता. —Prisni, 10-5.

—(Atharva (Angirasa) Veda, 4-11-5.)

The duty of benevolence is a duty, independently of the wishes of the donor and the donee.

## (2) There cannot be more than one Highest Good.

What then is this straight path—the path of virtue or the path of righteousness? It was to teach us this lesson, that the system of the Amesha Spentas was formulated by Narayana Zarathushtra. It is worth while to point out at the outset, the distinction between a Relative Good and the Absolute or the Highest Good.

"A Relative Good is an object which is desired not for itself, but for an ulterior end. Thus health

\* Cherag Silver Jubilee Volume, p. 19.

As pointed out by M. P. Mehta in his booklet "Ahuravar"—the word अष occurs also in the Rigveda—ता कर्म अषतर अस्मै—Rigveda 1-173-4, I would do virtuous acts for His sake.



may be sought for the sake of the power to do one's duty, or wealth for the sake of pursuit of knowledge. The Absolute Good is the good which is desired for its own sake, and is not subordinate to any ulterior good."\*

It should also be noted that "there must be a final, absolute or ultimate end, to which everything else which we desire, is relative and subordinate, else we would go on *ad infinitum* and desire would be left void and object-less."x

But what is most important to note, is that the Absolute Good is one, and cannot be more than one.

"Were there a plurality of Absolute Goods, either they would be consistent with one another, and so being simultaneously obtainable, be consistent parts of one supreme good, or they would be inconsistent with one another, and so in the case of conflict among desires, would be subordinated to and sacrificed for the one that is ultimately chosen."†

Thus in instructing Arjuna about the End of Life, the first point that Vasudeva Goyinda took up, was to tell him that the Highest End of Life was only one. It was only after the ground was thus prepared, that the Yogeswara went on to describe the nature of that end.

1 2 3 4 5  
व्यवसायात्मिका बुद्धिर् एकेह कुरुनन्दन ।

6 7 8 9 10  
बहुशाखा ह्यनन्ताश्च बुद्ध्यो अव्यवसायिनाम् ॥

—Gita, 2-41.

\* Mohit Sen—Elements of Moral Philosophy, p. 3.

x " " " " " p. 3.

" " " " " p. 3.

<sup>5</sup> O Kurunandana, the choice made in the light of  
<sup>1</sup> the End (व्यवसाय) is only <sup>3</sup> *one*, whilst <sup>6</sup> multifarious and <sup>8</sup>  
<sup>7</sup> numerous are the desires of those who do not look up  
<sup>9</sup> to the End. <sup>10</sup>

"Human life does not consist of a number of activities, each directed from moment to moment, towards the satisfaction of a separate desire. It does not require much reflection to discover that our daily life, so far as we are intelligent beings, does not consist in the pursuit of a number of isolated equally important ends, but it is a *System of Ends*, each of which is more or less consciously subordinated to one beyond it, until in the case of a "consistent" life, we finally trace them all up to the aim, purpose or final end of our lives." \*

As Sidgwick observes, "If a serious question of conduct is raised, I cannot conceive myself deciding it morally, by any comparison of motives below the Highest. The case must be carried up for decision in the court of the motive which I regard as supreme." x

### (3) Hedonism as Endaimonism.

Having thus stated that the highest end is one, the Gita, goes on to state what that end is. It however begins in a negative way, and to start with, states what it is not, rather than what it is. For whatever else it may be, the End of Life is not pleasure.

\* Muirhead, Elements of Ethics, p. 88.

x Mohit Sen, Elements of Moral Philosophy, p. 144.

भोगैश्वर्यं प्रसक्तानां तयापहृतं चेतसाम् ।

व्यवसायात्मिका बुद्धिः समाधौ न विधीयते ॥

—Gita, 2-44.

The choice determined by the end of hedonism of people, misguided by the attraction of pleasure and pomp, is not calculated to solve (समाधि) the problem of life.

By the rejection of pleasure of Hedonism as the End of Life, the Ideal that is presented to us is that of Duty or Eudaimonism. For it may be noted that the Love of Pleasure and the Love of Duty are the only motives that lead men to action, and when the one is eliminated the other remains.

“Reflection suggests that there are two attitudes of mind towards life in general, which by their respective predominance distinguish not only different individuals but different times and moods in the same individual. There is that in which objects and activities are looked at with an eye to their effect upon our own pleasure or happiness, and there is the attitude of interest in the objects and activities simply as elements or conditions of a worthy human life. In the former case, we aim at producing a feeling in ourselves, in the latter, at achieving an objective end or purpose.”\*

“Speaking generally, we should say that a man is swayed by one or other of *two* motives, viz, love of pleasure or love of virtue. When a man chooses a painful alternative, he does not choose it for the sake of the painfulness, but chooses it in spite of its painfulness, for

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\* Muirhead, Elements of Ethics, p. 120.

the sake of its worthiness, or because the pain is sanctified through association with virtue.”\*

The point of view of pleasure is called काम, and that of the worthiness of the pursuit धर्म or अवा. As we find in the Mahabharata—

अर्थस्यावयवावेतौ धर्मकामाव् इति धृतिः ।  
अर्थसिद्ध्या विनिवृत्ताव् उभावेतौ भविष्यतः ॥

—Santi Parva, 867-14.

धर्मार्थं अन्यद् भवति विपरीतं अथापरम् ।  
अनर्थार्थं अवाप्यर्थं तत्राद्यं उपकारकम् ॥

—Santi Parva, 122-9.

Pleasure and virtue are dependent on object ((अर्थ). They follow the attainment of objects.

Objects may be pursued either for the sake of virtue or for pleasure. The first course is salutary.

The idea has been elegantly expressed in the Katha Upanished.

1 2 3 4 5 6  
श्रेयश्च प्रेयश्च मनुष्यम् एतः

7 8 9 10  
तौ सम्परीत्य विविनक्ति धीरः ।

11 12 13 14 15 16  
श्रेयस् हि धीरो अग्निं प्रेयसो वृणीते

17 18 19 20  
प्रेयस् मन्दो योगक्षेमाद् वृणीते ॥

5 6 4 1  
To men come, both the Sreyas (the good) and the  
3 10 8 7  
Preyas (the pleasant). The wise man circumspects them

\* Mohit Sen, Elements of Moral Philosophy, p. 76.

and decides. He prefers the good to the pleasant; while  
the low man chooses the pleasant, out of motives of  
gain and prosperity.

Dharmaraja Gautama also declared—

अज्जा हि लाभूपनिसा

अज्जा निब्बान गामिनी ।

एवं एतं अभिज्जाय, सिक्खु दुद्धस्स श्रावको  
सत्कारं नाभिनन्देय्य, विवेकं अनुब्रूहये ॥

—Dhammapada, 5-16.

Different is the way to gain, and different the way to Nibbana. Knowing this well, the follower of the Buddha, the Bhikshu, should not welcome pleasures, but should support conscience.

The opposition between these two contrary motives, has also been graphically described in the Gatha.

अत्ता ता मइन्धू पोउरुये

या येमा खफेना अश्रवातेम्

मनहिं चा वचहिं चा प्यओथनोई

ही वल्लो अकेम् चा

आओश्वा हुदाओहो एरेष्

वीण्याता नो ईत्त दुक्खदाओहो. —Gatha, 30-3.

In word, thought and deed, they are the bad and the better.

Interest in the "objects and activities simply as elements or conditions of worthy human life" is here spoken of as the Bahyas Manyu, while where objects

and activities are looked at with an eye to their effect upon our own pleasure, it is called Aka Manyu.

It should not however be overlooked that the same deed may be done from either of these two motives, and though the outward result may be the same, as expressions of character, they differ as poles asunder.

"An act done for the sake of pleasure may conform to a certain type, and be externally indistinguishable from good conduct, but it is *not good*. The pleasure of virtue is one which can only be attained on the express condition of its being not the object sought."\*

"A feeling of satisfaction follows the accomplishment of duty for itself; but if the duty be performed solely through the expectation of mental pleasure, conscience refuses to ratify the bargain."×

The Ideal of Asa, we thus find depicted by Tennyson as—

"And because right is right, to follow right  
Were wisdom, in the scorn of consequence."

For, Rectitude lies in the "attitude of interest in the objects and activities simply as elements or conditions of a worthy human life."

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#### (4) The ethical significance of the Spenta Manyu.

This however implies that some "objects and activities" are elements of a worthy human life and others are not. In other words all objects and activities

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\* Mohit Sen, Elements of Moral Philosophy p. 67.

× Lecky, History of European Morals, Vol. I. p. 37.

are not equally worthy. If that were so, there would be no distinction between a virtuous and a vicious course, and all lives would be equally good.

On the other hand, the fact "that certain forms of will are higher or better than others, may almost be said to be the fundamental assumption of Ethics."\*

This is to say that the objects of desire possess different degrees of excellence. "It is only in virtue of the qualitative differences of the objects in connection with which they arise, that we are justified in attributing moral quality to the desires. Thus on the hypothesis that knowledge is a higher good than wealth or power, the pleasure of acquiring it may be judged to be higher than that of gratified vanity or ambition."×

This brings before us the Problem of the Natural Good.

"The existence of Natural Good has been maintained by nearly all great philosophers since the time of Aristotle, and it seems to be accepted by common sense. Common sense seems to agree with philosophers, that an animal is a greater excellence than a stone, that a man is a greater excellence than an animal, and that the soul is a greater excellence than the body. The reason being that there is such a thing as goodness, and that goodness is found in a higher degree in some things than in other things. And we should esteem things according to their degrees of goodness and should make our choice in accordance with this estimation.

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\* Meckenzie, *Manual of Ethics*, p. 208.

× Muirhead, *Elements of Ethics*, p. 107.

"The doctrine of evolution furnishes us with a new proof of the existence of the natural good. How can we say that there is progress in the world, that higher forms of life are being evolved out of lower forms of life, if we deny that there are in things comparative degrees of excellence or perfection?"

We are thus in a position to understand why in dealing with the Ethical Problem of the End of Life, Atharvan Zarathustra felt himself called upon to make a reference to the metaphysical problem of the two manyus. What the modern philosopher expresses by saying that "there is such a thing as goodness and that goodness is found in a higher degree in something than in other things" Narayana Zarathushtra expressed by saying that "there is such a thing as Spenta Manyu, and that in some objects, there is a greater manifestation of Spenta Manyu, (whilst in others, its manifestation is held in restraint by the opposite force of the Angra Manyu.)"

And as the desire for an object having a greater degree of excellence, is superior to one having a lesser degree of it, we can understand how Spenta Manyu forms the explanation of the moral choice.

This close relation of Spenta Manyu with Rectitude, is expressed even in the very first Rik of the Gatha.

1                      2                      3  
मन्येउस्   मझदाओ   पौर्वीम्

4                      5                      6                      7  
स्पेन्तहा   अषा   त्रिस्पेण   ध्यओथना. — Gatha, 28-1.

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\* Wheeler, Elementary Course of Ethics, p. 84.



Let me <sup>3</sup>first of all, in <sup>6</sup>all <sup>7</sup>actions, strive for  
<sup>4</sup>*Rectitude* i. e., the <sup>1</sup>*Spenta* <sup>2</sup>*Manyu* of *Mazda*.

- (1) मन्येउस्—Case in apposition with अथा i. e. object of यसे. षष्ठी in the object (instead of द्वितीया) by Panini 2-3-55.
- (5) अथा=अथायाः—object of यसे. (Instead of द्वितीया) षष्ठी in the object by Panini 2-3-55 (आशिषि नामः) षष्ठी elides by Panini 7-1-39.

(5) In the Amesha spentas there is a system.

Let us now turn to the question with which we started the discussion, viz. "what is the straight path of Asha that is the End of our Life?" End of Life is in Sanskrit called पुरुषार्थ i. e., the End (अर्थ) of the Man (पुरुष). In the Gatha the word used is मय्या i. e., the goal, from मिथ-मेयति=to accept or to choose; so that, that which is chosen or aimed at, is मेया or मय्या.

Thus we have,

<sup>1</sup>ह्यत् <sup>2</sup>ह्म्रा <sup>3</sup>मनाओ <sup>4</sup>बवत् <sup>5</sup>यध्रा

<sup>6</sup>चिस्तिश् <sup>7</sup>अंहत् <sup>8</sup>मय्या. —Gatha, 30-9.

<sup>1</sup>For <sup>2</sup>there <sup>3</sup>the <sup>4</sup>mind <sup>5</sup>is, <sup>7</sup>where <sup>8</sup>there is a gleam of  
 the goal.

आनुश् हक्ष आर्मईति मईन्यू पेरेसाइते यध्रा मय्या.

—Gatha [31-12.

<sup>1</sup> <sup>2</sup> <sup>4</sup> <sup>3</sup>  
Forthwith Activism directs the energy to where  
<sup>8</sup>  
the goal is.

खाद्या गयथा मया. —Gatha, 33-9.

<sup>1</sup> <sup>3</sup> <sup>2</sup>  
Truth, the blissful goal.

<sup>1</sup> <sup>2</sup> <sup>3</sup> <sup>4</sup> <sup>5</sup>  
अत् तत् मोई दक्षतेम् दाता

<sup>6</sup> <sup>7</sup> <sup>8</sup> <sup>9</sup>  
अद्या अहेउश् विस्पा मयथा. —Gatha, 34-6.

<sup>1</sup> <sup>5</sup> <sup>4</sup> <sup>9</sup>  
So point out to me the signs of the perfect goal  
<sup>7</sup>  
of life.

It is interesting to note how the attempt to ascertain the मेया, leads to the promulgation of the system of Amesha Spentas.

The first thing that Narayana Zarathushtra pointed out is (1) Kshathram, or the conquest of Hedonism. We should learn to get the better of the hankering for pleasure. Whatever else it may be, the attainment of pleasure should not be the end of any of our activity.

The next lesson to which he passes on is (2) Armaiti, or Karma Nishtha. Atharvan Zarathustra hastens to tell us, that though we should give up pleasure, we cannot afford to give up activity. Campaign against hedonism does not imply campaign against a life of activity.

For the popular misconception, that the aim of all activity is the attainment of pleasure, dies hard, and a pertinent question that suggests itself to the lay-man is this: if it is not for pleasure, why should we act at all ?

The question was naively asked in the Mahabharata.

तस्यैवं गतवृणस्य विजृम्भस्य निराशिषः ।

का विवक्षास्ति कर्मणो वीतरागस्य सर्वतः ॥

—Santi Parva, 267-11.

If one was to give up all desire for happiness, what incentive would there be for his doing any action at all?

The discipline of (3) Asa is the reply that is given to this question. It tells us that pleasure is not the only motive of our actions. There is a greater and a better motive, viz., that of Rectitude. There is not only the Preyas (the pleasant) but there is also the Sreyas (the good). And the path of Sreyas is the path of Asa.

Then again the problem of Asa leads on to the discipline of (4) Vohu Manas. For the matter cannot be left there, by merely stating that there is such a thing as Rectitude, and that the motive of all our actions should be virtue. All these discussions would be futile, if we did not know how to ascertain what virtue is, and where there was virtue, and where there was not.

Narayana Zarathushtra therefore enunciated the discipline of Vohu Manas and told us, that it is the function of this faculty of Vohu Manas or conscience to point out what is and what is not right.

तत् मोई विचिथाई वओचा,

ह्यत् मोई अषा दाता वहो,

वीडुये वोहू मनंहा, मेन् चा

दईथाइ येहा मा एरेषिस्. —Gatha, 31-5.

Instruct me for my edification, how through Rectitude, you would give me the better. I would know through my *conscience* and accomplish what is good for me.

तेम् अद्वानेम् अहुरा

येम् मोई प्रओस्

वंहेउश् मनहो. —Gatha, 34-13.

And that path of *conscience*, Ahura, which you had told me.

अएच्यो मद्दाओ अहुरा

सारेमनो वोहू मनहा. Gatha, 32-2.

Mazda, the Lord, reclaiming them through *conscience*.

Yet, Atharvan Zarathushtra, the Foremost of the Prophets that he is, was not slow to perceive, that as in every other thing, men differ also in the matter of the dictates of the conscience. But where would be the authority of the conscience, if it were merely a subjective feeling? It must have an objective basis, that is, the dictates of the True conscience, must appear to be such, to all rational beings. Otherwise there will be little to distinguish the dictates of conscience from that of fanaticism, just as in the matter of knowledge, without this element of objectivity (perceptibility by *all* intelligence), it would be impossible to distinguish real knowledge from mere phantasy or dream. The importance of this truth can hardly be overstated, and the disregard of it has made Islam a synonym for fanaticism.

Thus as a corrective to Vohu Manas, Maghavan Zarathushtra laid down the (5) Principle of Vahistem

Manas or Absolute conscience, and enunciated the famous dictum उस्ता य अह्मायै अह्मायै उस्ता कदायैचित्—that alone is duty for one which can be the duty of anybody whatsoever.

The dictum has been elucidated by Kant as “Act only on that maxim which thou canst at the same time will to become a Universal Law,” and by Mazzini as “Truth is found at the point of intersection of the Individual and the Social Conscience.”

This Vahistem Manah is at the root of all duty.

<sup>1</sup> हवो <sup>2</sup> स्रध्वा <sup>3</sup> दांसिस् <sup>4</sup> अपेम् <sup>5</sup> या <sup>6</sup> दारयेत् <sup>7</sup> वहिस्तेम् <sup>8</sup> मनः

—Gatha, 31-7.

<sup>7-8</sup> Absolute conscience, that <sup>5</sup> upholds <sup>6</sup> Rectitude, is <sup>3</sup> the <sup>2</sup> root of duty.

This however leads on to the question of (6) Spenta Manyu. For a worse and a better choice presupposes the existence of different degrees of goodness in the objects of our choice i. e. different degrees of manifestation of the Spenta Manyu.

Yet it should not be overlooked that the key to the interpretation of the moral life does not lie outside of ourselves. We prefer truth to falsehood, or harmony to chaos, because there is within us a Higher Self, which evaluates these things in the light of its own ideals. Without this Higher Self, there would be no moral life at all; for there will be no ideal to follow and no demand to follow it. Truth and falsehood would

stand on the same level, Justice and inequity would make no difference to us, as it does not do to the animal. The life of Asa therefore, owes its inspiration to the Principle of the Higher Self, the Principle of (7) Haurvatat.

The presence of this Higher Self in each of us, together with the perfect unanimity observed in their dictates, implies the existence of *one Higher Principle* throughout the universe, under whose sway all of us are. In living a moral life, we only carry out the commands of this Higher Principle. This Higher Principle is the highest manifestation of Mazda, and loyalty to it is (8) Seraoshem to Mazda.

The devotee advanced in Seraoshem will feel the omnipresence of Mazda, will see him present in his own soul. And when he has thus realised his identity with the Absolute Reality, and no longer feels himself dependent on anything else, when he can create his own happiness, and has transcended the bondage of hope and fear, when he sees Mazda in everything and everything in Mazda, he has attained what is called (9) the stage of Amretat. For, separation is death; and dependence on external things, makes separation possible. He who depends, not on external things, but on his Self alone, knows no separation, knows no death.

These then are the nine sections of the Ethical System of Atharvan Zarathushtra, the steps of the ladder that lead to the Highest (Behest) Existence.

Only he who knows this, knows what Zarathushtra has taught.

ह्यत् मीझदेम जरथुस्त्रो

मगव्यो चोईस्त परा

गरो देमाने अहुरो

मझदावो जसत् पौरुषो

ता वे वोह्म मनहा

अषाई चा सवाईश् चीवीषी. —Gatha, 51-15.

If you feel rapture (सब) in conscience and Rectitude, then alone you know the discipline, that Ahur Mazda taught in the beginning, and Zarathushtra now teaches to the Maghavats.

[lit.—By rapture in Conscience and Rectitude you will know, etc.]

Thus Asha marks the beginning not only of morality but of religion as well. Man's relation to the universe is seen in a new light, bringing in a new heaven and a new earth. There is a second birth,—a Nava-Jote; the aspirant has given up the natural ideal of Kama (pleasure), and adopted the regenerate Ideal of Asa (virtue). He has begun to walk in imitation of Narayana Zarathushtra.

#### (6) Asa implies The Freedom of the Self.

Asa' thus is the Highest good, the summum bonum, which is not subservient to any further good; and in recognising the supremacy of the moral Ideal, man recognises his own dignity.

“If there be a moral principle always binding upon man, it must be because the basis of his power to conform to it lies deeper than his circumstances and his character; it resides in the Self, which *can* act in opposition to the force of circumstances and the bent

of character. An unconditional "Thou Shalt" implies an absolute "Thou canst;" it involves the possibility of *Self-determination*, it implies the Freedom of the will, or that the self is superior to its states."\*

"So nigh is grandeur to our dust,  
So near is God to Man,  
When Duty whispers low 'Thou Must,'  
The youth replies, 'I can'"

—Emerson.

"This union of noumenal activity with phenomenal causality in our conduct, introduces an element of profound mystery into our personality. We are not creatures simply, flung forth from the "Loom of Time," manifesting the spontaneous energy of Eternal Thought, in connection with human organism. We are *ourselves centres of activity*, and either co-operate, with the Eternal Thought, (Maz-dah ?) in its manifestation, or obstruct it. How the Absolute Self, the one transcendent source of all activity, makes provision without self-limitation, for the existence within it of numerous finite selves, is indeed a problem of surpassing interest."

"But there seems to be no other alternative; if a man's character were not his own creation, obligation and responsibility would be unmeaning."

#### (7) The Supremacy of the Moral Ideal.

This the grandeur and the supremacy of the moral Ideal appealed to Narayana Zarathushtra most profoundly. He appears to be disinclined to subordinate it

\* Mohit Sen—Elements of Moral Philosophy, p. 93.



even to the idea of God-head, lest it should suffer in its grandeur. Thus the noble formula that he preaches, throws out a hint that even the worship of God is necessary only for the realisation of the Moral Ideal.

यथा अहु वद्यों अथा रतुस् अवात् चित् हवा ।

Just as God is to be worshipped, so is Prophet, *and that for the sake of righteousness.*

The worship of God is calculated to bring about Ethical perfection.

The idea may appear to be blasphemous but the position is not unintelligible.

“We are still left to ask, ‘why is it right? Is it right because God wills it, or does God will it because it is right?’ In the former case we are back at the denial of the possibility of any science of Ethics, in the latter case we are still at the beginning of our investigation, and our explanation of the Judgment of right is still to seek.

As Shaftesbury puts it, “If the mere will, Decree, or Law of God, be said absolutely to constitute right and wrong, then are these latter words of no significance at all. For thus, if each part of a contradiction were affirmed for truth by the Supreme Power, they would consequently become true. Thus if one person were decreed to suffer for another’s fault, the sentence would be just and equitable. And thus in the same manner, if arbitrarily and without reason, some beings were destined to endure perpetual ill, and others as constantly to enjoy good, this also would pass under the same denomination. But to say of anything as just

or unjust, on such a foundation as this, is to say nothing or to speak without meaning.”\*

“To make the arbitrary will of God, the moral standard, is to take away the distinctive feature of morality. Morality is characterised not by dogmatism, divine or human, but by self-evidence. We are convinced in every case of the intrinsic excellence of Rectitude. It carries its evidence in itself and is owned as imperative as soon as it is known.”×

“God for the sake of Rectitude, and not Rectitude for the sake of God” is a very bold idea, and has not been surpassed in boldness, except by Dharmaraja Gautama who considered the Moral Problem, not the supreme, but the only problem of life.†

Yet these assertions must not be understood literally. The Rules of Interpretation (The Mimamsa Sūtras) tell us not only of the direct meaning (अभिप्राय) and the indirect meaning (लक्षणा), but also of the suggested meaning (व्यञ्जना).

When a preceptor gives the advice “Take poison: do not go to the shop of the wine-vendor,” the disciple would hardly be congratulated, if he takes a dose of opium, and literally carries out the admonition, without looking into its import, viz., that one should never drink; it is worse than taking poison.

Similarly when the worship of God is said to be subservient to the realisation of the moral ideal, what

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\* Muirhead—Elements of Ethics, p. 27.

× Ambica Mitra—Elements of Morals p. 228.

† The Maha Bodhi—October 1925 p. 558.

is intended to be emphasised is that the moral Ideal is supreme above all, and must not be made subordinate to anything else. It is not intended that any distinction should be made between the Moral Ideal and the Idea of God. For in Him the Moral Ideal reaches its perfection. He is the source, the support and the end of Morality.

So that the implication of अथात् चित् ह्येव is that Rectitude is the perfect consummation of human aims," the one end to which all human interests and human pursuits are subordinate, the ultimate end of human activity. It is intrinsically good, i. e. desired for its own sake and not for the sake of anything else.

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(8) What Khaiyam says.

The grandeur of the moral Ideal is a conception much too fine for the ordinary man. He is much too realistic to appreciate any worth in the idea of "Duty for the sake of Duty." Duty is for him, no doubt good, but it is not the absolute good, but only a relative good—good only as a means for the procurement of the pleasures of the garden of paradise "wherein are rivers of water and of milk and wine and honey,\* and abundant fruits added to the sensuous delights thereof. Believers will be there clothed in garments of silk, and recline upon couches and beautiful carpets,§ will be served by the Ghilman† or immortal youths of paradise,

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\* Koran,—iii-13; x-9; xiii-35; xlvii-16, 17, li-15; lii-22; Lv-50, 52, 66, 68; Lvi-30, 31.

§ Koran,—36-56, 55-54, 76; 56-15, 16.

† Koran,—Sura 52-54; 56-17, 18; 76-19.

with meats and abundant fruits|| and wine which does not intoxicate or cause headache.\* For companions they will have the dark-eyed Huris† or beautiful virgins of Paradise. In brief 'whatsoever they shall desire, awaiteth them with their lord.'×

—Blair—Sources of Islam, p. 95.

The description of the Hindu Puranas is no less realistic and reinstates on the throne of life, the philosophy of hedonism, which Narayana Zarathushtra had fought hard to knock down. Such rank hedonism (even though the scene of action is laid in the next world) can not but sound the deathknell of the Ethical Life.

For if the pleasures of wine and Huris are not only permissible in the next world, but the ultimate end for which religion is necessary, people fail to see why such enjoyments are illegal in the present world, or why they should have to wait so long, as the transfer to a doubtful place called heaven, before they can have a taste of the *unforbidden*§ fruits.

The revolt finds an expression in the lines of Omar Khaiyam.

ई जा वा मय ओ जाम, बेहेस्ति सि-साज ।

कि ओ जा कि बेहेस्त अस्त, रसि या ना रसि ॥

"With the help of wine and goblet, make even this place as good as paradise. For in the place called heaven, there is no knowing whether you will reach or not."

|| Koran,—Sura 56-31, 32.

\* Koran,—Sura 37-44-66.

† Koran,—Sura 37-47: 52-20; 55-56; 70-74; 56-22; 34.

× Koran,—Sura 25-17; 36-57, 42-21, 50-34, 25-22.

§ Koran—Sura 56 (the inevitable) verse 32, 55-56.

Omar Khaiyam perhaps wrote in a sarcastic vein. But his sarcasm on the philosophy of instrumental religions would seem justified by the gross sensualism of a large number of faithful believers.

"An act done for the sake of pleasure, may conform to a certain type, and be externally indistinguishable from good conduct but it is not really *good*. The man who is temperate because he desires the pleasures of temperance (whether these be earthly or heavenly, physical or social), is, as Plato pointed out, temperate by reason of a kind of intemperance." \*

"The assumption that man's chief end is his own happiness, and that this will be best secured in this world and the next, by the course of conduct one recommends, really undermines morality by substituting for it long sighted prudence." †

No doubt, the performance of duty, as it satisfies a fundamental demand of our nature, is accompanied by a feeling of satisfaction. But "no properly virtuous act is performed with the idea of pleasure." §

"One must do his duty out of pure respect for the Law of Reason, and not from anticipation of pleasure. The supreme aim of the virtuous man is simply that of conforming to this law of reason. He must not pursue virtue for the sake of happiness, but purely for the sake of duty." ×

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\* Mohit Sen—Elements of Moral Philosophy, p. 67.

† Muirhead—Elements of Ethics, p. 66.

§ Mohit Sen—Elements of Moral Philosophy, p. 66.

× Mackenzie—Manual of Ethics, pp. 203-204.

But "duty for duty's sake" is a position which everybody cannot appreciate. A traitor can hardly understand what makes a Das or Nehru give up his all for the sake of others. If any one takes the step, suicidal to Rectitude, of substituting "Duty for duty's sake" by "Duty for the sake of heavenly pleasures" his creed would hardly deserve to be called a Religion. For religion is calculated to bring out all that is noblest and best of the human soul.

Khwaja Kamaluddin is painfully conscious of the fatal criticism of Omar Khayam and offers an explanation.

"Undoubtedly Alkoran speaks of gardens, trees, milk, honey, fruits and numerous *other* things; but these are not of this life; they are metaphorical expressions. × × × × The Huris upon whom so much stress is laid by our adverse critics are no other than our own female folks, with hearts pure and eyes restrained from evil."

—Islam and Zoroastrianism, p. 145.

It is no doubt a relief to get an assurance from the Khawaja Saheb, that the women-folk spoken of here is "our" women folk, and not those of an alien people. But metaphor or no metaphor,\* there is no doubt that the higher ideal of 'duty for duty's sake' has here been dragged down to the lower level of "duty for the sake of pleasure."

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\* The reader would please remember how Hasan-ibn-Sabah, (the founder of the Assassin Sect) used to recruit followers with the help of beautiful damsels and four tanks of wine, milk, honey and water thereby giving them a short-lived taste of the pleasure of heaven.

Browne—Literary History of Persia, vol. II.—p. 207

And "Because right is right, to follow right  
Were wisdom in the scorn of consequence."  
can hardly be said to be the sentiment stated here.

Yet Khwaja Kamaluddin has the impudence to address the few remnant followers of Dharmaraja Zarathushtra, to exchange their pure moral cult.

But perhaps this impudence is a calculated one. A clever general knows that an offensive is the best of all defences. And Khwaja Kamaluddin, inwardly conscious of the serious defect of Arabic culture, puts forward on its behalf, a claim to be considered better than others, in order that it might, at least, be considered their equal.

If Khawaja Kamaluddin wants to deceive himself that the Koran contains the highest lesson that has been vouchsafed by God to man, we have no quarrel with him. But when he wants to deceive others, by means of selected quotations, it is well worth pointing out that if he had a genuine admiration for Moral Excellence, he would have appealed to the Muhammadians of India and Persia to readopt the noble cult of Atharvan Zarathushtra. He himself ought to have shown the way by reciting the text of the Gatha on the occasion of the five daily prayers of the Woking Mosque. His only objection to the Gatha seems to be that it is difficult to understand.+ But if he finds that he can understand the Gatha and its exalted ethics, he cannot reasonably refuse this request to adopt the Gatha as his scripture.

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+ Islam and Zoroastrianism, p. 35-38.

वि-आ वा मयकदा हाफेज  
 केवर् तू आरज कुनेम् ।  
 हाजार सफजे दोजा  
 हाय-ए मस्ताजाब-जादाह् ॥

I implore thee with a thousand importunate prayers,  
 come to the tavern back, Hafiz.

### (9) Duty for Duty's sake—its implications.

'Duty for duty's sake' is a noble ideal. It is the highest excellence that it is possible for us to attain. "Intelligence, wit, judgment, and the other talents of the mind, however they may be named, or courage, resolution, perseverance are undoubtedly good and desirable in many respects; but these gifts of nature may become extremely bad and mischievous, if the will, which is to make use of them, and which therefore constitutes character, is not good. It is the same with the gifts of fortune. Power, riches, honour, even health, and the general well-being, and contentment with one's condition which is called happiness, inspire pride and often presumption, if there is not a good will to correct the influence of these on the mind." \*

This is the reason why we do not find in the Gatha, anything like a formidable list of the moral qualities such as meekness, forgiveness and patience, which Khwaja Kamaluddin traces in the Koran.† The Gatha insists on character and character alone, for without Rectitude all other virtues turn into vice.

\* Kant's Ethics, (Abbott's edition) p. 9.

† Islam and Zoroastrianism, p. 130-138.



Unless preceded by the digit of character, they are like so many ciphers, whose value is nothing—nay worse than nothing, for they may be a veritable source of danger to human progress. It is for the Khwaja Saheb to point out, whether the digit of Rectitude—the principle of doing to others as you would that they should do to you—can be traced in the Koran. For without that basis, his whole structure falls to the ground.\*

And duty should be done for the sake of duty, and from no other motive.

“A dealer, for example, who deals justly with his customers, in order that his trade may thrive, cannot be said to be truly honest, though he seems to be so.”†

“In order that an action should be morally good, it is not enough that it conforms to the moral law, but it must also be done *for the sake of the law*; otherwise that conformity is only very contingent and uncertain. Since a principle which is not moral, although it may now and then produce actions conformable to the law, will also often produce actions which contradict it.”§

Thus “a good will is good, not because of what it performs or effects, not by its aptness for the attainment of some proposed end, but simply by virtue of the volition; that is, it is good in itself, and considered by itself is to be esteemed much higher, than all that

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\* “The Koran is a book of precepts, rather than of Principles.”

Sell—Faith of Islam—p. 35.

† A. C. Mitra, Elements of Morals, p. 234.

§ Kant, Preface to the Metaphysics of Morals, (Abbott) p. 4.

can be brought about by it in favour of any inclination, may even of the sum total of all inclination." ‡

"The real good is solely in the *wisdom* of the choice and not in the thing chosen: Just as an archer aims at a bulls' eye, his end being not mark itself, but the manifestation of his skill in hitting it." \*

Thus, not 'what a man does,' but 'why he does it' is the question of questions in Ethics. Rectitude lies, not in the object of choice. Thus in determining what duty is, Maghavan Zarathushtra does not prepare a catalogue of moral virtues, but points to the existence, of two principles, one a higher and the other a lower.

ही अकेम् वद्वश्च. —Gatha, 30-3.

One is bad and the other is the better.

Instead of dealing with non-essential points, he goes up to the very root of the matter and states the characteristic feature. And the maxim laid down here, agrees exactly with what Martineau has laid down as the criterion of Rectitude.

"Every action is right, which in the presence of a lower principle follows a higher. Every action is wrong which in the presence of a higher principle follows a lower." †

It is for the reader to judge whether there is any essential difference between the maxim as laid down by Atharvan Zarathushtra six thousand years ago, and

‡ Kant, Preface to the *Metaphysics of Morals*, (Abbott) p. 4.

\* Sidgwick, article in *Encyclopedia Britannica*.

† Martineau, *Types of Ethical Theory*, Vol. ii, p. 270.

what has been arrived at by one of the greatest Ethical writers of the 19th century.

Nor should it be lightly thought, that the difference between these two alternative motives, is not so great, as to justify the one being called divine, and the other devilish. For "Between them the interval is unspeakably great, a gulf infinite and impassable; they are not the first and the second best, but simply the absolutely right for us to do and the absolutely wrong." †

"And who does the best his circumstances allow,  
Does well, acts nobly, Angels could no more."

—Young.

For "the whole problem lies in these alternatives. And if under the temptation we fall, we perpetrate the very worst that the moment allows, and take the offer of sin unreservedly and on its own terms. What more could we have done in the guilty service than we have done? We have performed all that it had asked of us. It matters not that there are other passions viler still, other acts conceivable of deeper turpitude. They had no place in our problem and were wholly absent from the field, and what alleviation is it that we did not lapse under a temptation that never tempted us?"\*

It will thus be seen that the principle here laid down, is not only scientifically accurate, but is also of the utmost importance from a practical point of view.

There is no scope here for a hesitancy, for a pretension of "divided duty". A particular course of conduct

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† Martineau, *Types of Ethical Theory*, Vol. ii, p. 67.

\* Martineau, *Types of Ethical Theory*, Vol. ii, p. 67.

is either right, or it is wrong—there is no *via media*, there is no compromise, Either an emphatic “Do,” or a decided “Do not do,” but never the confusion of Hamlet, ever perplexed with the question, “To do or not to do,”

Vigorous enthusiasm which he possessed in abundance, never allowed the Atharvan, to lie content with an attitude of dead indifference. He would have either strong sympathy or marked antipathy but never anything like listless apathy. He would either support a case strongly or oppose it vehemently, but never play the part of a frivolous spectator, unwilling to put his shoulder to the wheel, when the occasion arises. Thus his religion recognises the Sattwa Guna and the Tamas Guna, but not the hybrid Rajas. He classed men either as friends or foes, but never as non-descripts.

हवो जी देग्वाओ ये देग्वाइते वहिस्ते,  
हवो अपवा यद्वाइ अपवा प्रयो.

—Gatha, 46-6.

“Those who are not for us, are against us” was the outcry of an ardent soul, bent on achieving an objective. Only those who lack in earnestness, can afford to be indifferent. Spitama Zarathushtra was an ardent fighter who was determined to gain victory over the powers of darkness, and darkness and light cannot live together,—it could not be allowed to stay.

नोईत् ना मनाओ नोईत् सेंहा  
नोईत् खतवो नएदा वरना  
नोईत् उख्वा नोईत् प्थओथना  
नोईत् दएनाओ नोईत् उवनि हचईन्ते.

—Gatha, 45-2.

This principle of dichotomy, this attitude of drawing a strong line of demarkation between a pair of alternatives, was so prominent a feature of the system of Atharvan Zarathushtra, that it did not fail to be noticed even by the Mahabharata.

1 2 3 4 5 6 7 8  
ज्ञानमप्य् अपदिशं हि यथा नास्ति तथैव तत्।

9 10 11 12 13  
दैतेयान् उशनाः प्राह संशयं च्छेदनं पुरा ॥

—Santi Parva, 142-23.

5 9 3 1  
Just as there is no mid-way in truth (either an  
7  
information is true, or it is false) so there is no mid-way  
8  
in Rectitude (either an action is right, or it is wrong).

10 11 9  
This is what their Prophet (Usanas) told the *Asuras*  
13 12  
of yore. There is no room for indecision here.

This is so because Rectitude lies not in the action, but in the spring of the action, i. e., in giving precedence to the higher over the lower principle.

If we keep our eye only on what a man does rather than why he does it, we may go on counting all the acts, but shall miss the man. For of all that the human soul proposes to do, how small is the portion that manifests in action. And when we judge by achievement alone, many a Rabbi Ben Ezra escapes our notice.

“Not on the vulgar mass

Called “work,” must sentence pass,

Things done, that took the eye and had the price.

But all, the worlds coarse thumb,  
And finger failed to plumb,  
So passed in making up the main account.  
All instincts immature,  
All purposes unsure,  
That weighed not as his work, yet swelled  
the man's amount.

Thoughts hardly to be packed,  
Into a narrow act,  
Fancies that broke through language and escaped.

All, I could never be,  
All, men ignored in me,  
This I was worth to God, whose wheel,  
the pitcher shaped."

—Browning.

It is as an expression of character that an action has got its worth, and character consists in the choice of the right to the exclusion of the pleasant, or in doing duty for the sake of duty.

यज्ञेन यज्ञं अयजन्त देवास् ।

तानि धर्म्माणि प्रथमानि आसन् ॥

—Rig, 1-164-50.

Duty for duty's sake is the first law that the devas established.

### (10) Karma-Yoga in the Gatha.

The Gospel of A'sa it may be noted, is not merely an Ethical principle, but develops into a religious discipline, that which has in India been called Karma Yoga.

The End of Religion is the realisation of God and corresponding to the three faculties of the mind, viz., Knowing, Feeling and Willing, there are three main ways of realising God. These are known as Jnana Yoga, Bhakti Yoga and Karma Yoga respectively.

Jnana-Yoga is the path of Metaphysics. It is found that the Universe consists of two entities, Mind and Matter, or Nature and Soul. But there is also a third entity, the Absolute or the Brahma, which forms the changeless substratum beneath the stream of mutations that goes on in the world, and which is the cause of all causes, but itself outside the realm of Causality (Akarana). It is the thing-in-itself, the noumenon, that gives the reality to the phenomena, the Infinite which is not exhausted by all the finite objects. The Absolute, the Infinite however, is not an abstraction having an existence apart from the relative, the finite. It expresses itself in and through the finite. Thus the human soul is only an expression of the Brahma. It is the aim of Jnana Yoga to realise this identity of the Jiva and the Brahma,—the Daena and the Bahma, as the Gatha calls them.

Realisation is however quite a different thing from mere understanding. We understand that the sun rises in the east, but sometimes, on going to a new place, cannot get rid of the idea, that the window from which we see the rising sun, faces north. We all hear of the cowardly assassination of Swami Sraddhananda, but it is the Arya Samajist, who realises with a shudder, the extent of the loss.

The Path of Theology is Bhakti Yoga. The Divine Entity is approached through Love—the love of a son, or a father, a friend or a consort. Intellect gives only a knowledge of the thing, but not the thing itself. It is in love that we realise our identity with the beloved. This is the Bhakti cult, and Narayana Zarathushtra was the earliest exponent of this cult, according to the traditions of the Mahabharata.\*

The Path of Ethics is Karma Yoga—"Work is worship" as Ruskin calls it. The element of obligation and responsibility, the sense of oughtness (उचित or विधि—Gatha 30-2) clearly points out that man is carrying out the behests of somebody who is higher than himself. The injunction is categorically imperative—must be followed unconditionally—if a man does not want to cease to be a man.

"It may however be legitimate to express the truth in the language of religion, as well as of Ethics. In the latter we confine our view to the moral order which is represented by the particular societies, or by humanity as a whole. But it is possible to extend our view still further and to conceive of the establishment and the sovereignty of conscience, as elements in the end or final cause of a cosmic process. In doing so we pass from the point of view of morality to that of religion"† i. e., to God-realisation through Karma Yoga.

Thus we see that though Bhakti Yoga has been said by the Mahabharata to be the cult of Narayana Zarathushtra, elements of Jnana Yoga and Karma

\* Tilak—Gita Rahasya, p. 545.

† Muirhead—Elements of Ethics, p. 179.



Yoga are not wanting in the Gatha, The prominence of As'a in his system rather points, that he was fully alive to the truth, that Theology, apart from Ethics, Emotion, unbridled by a moral consciousness, degrades religion into a veritable Saturnalia, as we find to be the case in some of the Vaishnava Sects of modern India, or a perpetual militia, as in the case of Islam.

Narayana Zarathushtra however founded his religion on an ethical basis. This he did with so much earnestness that his Religion has been called the Religion of As'a. It was an admirable system of Ethics that he preached. For no other religion can boast of such a scientific treatment of the matter, in which the important conceptions have been classified into a *system* of Ames'as, with As'a at the centre. There is no doubt about the ideal that he preached, or the method that he laid down for its attainment. His system points out the way how a man should proceed, step by step, from Amesa to Amesa till he reaches the highest perfection. The truth had been revealed, it was now for man to follow it.

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### (11) Ethics and Religion.

But it was not Ethical development that he aimed at. It was religious perfection or God-realisation that was his goal. Religion has been defined by Mathew Arnold as "Morality touched with Emotion."<sup>\*</sup>

"A noble conception of Divine Economy is one of the surest guarantees of a virtuous life, as on the other

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<sup>\*</sup> Muirhead—The Elements of Ethics—p. 180.

hand, an exalted morality is almost certain sooner or later to dissolve a corrupt Theology."\*

"Hence it is that Ethics must be treated before Religion. Not that they are an Absolute condition of its beginning; not that they always involve it as their end; but that they implicitly contain the resources, whence Religion, in the higher form, which alone we can practically care to test, derives its availing characteristics, its difficulties and its glories"†

"Morality and Religion are not necessarily concomitant and interdependent. There are forms of religion which seem to have little or no connection with morality, and there are many men who live good lives, and aim at high ideals of conduct, who yet profess to have no knowledge of, or belief in God; or who at any rate do not connect their morality with any religion. But this does not alter the fact, that conscience should lead man to God, and that Ethics should end in religion. Such cases, as we have referred to, are cases of arrested and stunted development. The fact remains, that Ethics on the one hand, remains incomplete, inadequate, and unexplained, unless it can carry itself up to religion; while on the other hand no religion can be a true religion unless God speaks in it to the conscience of Man."×

And we know that in the Tantra of Atharvan Zarathushtra, 'Mazda speaks to the conscience of man.'

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\* Fowler—Principles of Morals, Part i, p. 18.

† Martineau—Study of Religion, Vol. i, p. 19.

× Wheeler—Elementary Course of Ethics p. 13.

अहुरो अथा हिज्वा ऊरुधार्ईस् वंहेउस् मनंहो,  
यएषां त् पोउरुयो मझ्दा म्दक्षता अही.

—Gatha, 51-3.

Mazda Ahura, teach us Rectitude through the dictates of conscience; whose the first revealer thou art.

अथात् आ एरेझ्स् पथो,

यएषृ मझ्दाओ अहुरो झएती. —Gatha, 33-5.

The straight path of Rectitude, wherein lies Mazda, the Lord.

This is also the reason why the other Prophet of the Bhakti Yoga, Bhagavan Ranchandra, sings, in the Prisni (प्रिस्नि), the glory of Rectitude.

यो विश्वजिद् विश्वभद् विश्वकर्मा,

धर्मं न व्रूत यतमश् चतुष्पाद्॥ —Prisni, 10-5.

Tell us about Rectitude which is the conqueror of all, the sustainer of all, the architect of all and deals squarely.

Yet there may be, amongst us, ultra-enlightened men, who would cry out "There is no such thing as Rectitude. As'a is an illusion of the mind, a figment of the imagination of Zarathushtra."

Yet, it is easy to explain away Rectitude in a purely intellectual discussion. But coming to the actual facts of life, we rarely come across a thief, who welcomes the idea of his property being stolen away by another confreere.

पापा ह्यमि तदा क्षेमं न लभन्ते कदाचन।

एकस्य हि द्वौ हरतः द्वयोश्च बहवः परे॥

—Santi Parva, 68-14.

(If Rectitude were mere nothing) even the wicked would not find any rest. Two rascals will combine to rob one and more than two, to rob those two.

So the Mahabharata says—

धर्म एव हतः हन्ति धर्मः रक्षति रक्षितः ।  
तस्माद् धर्मं मा त्यजेत् मा ते धर्मं हतो अवधीत ॥

—Mahabharata-Vanaparva, 312-128.

Dharma killed, kills the man and dharma protected, protects him. Do not forsake dharma; let not dharma killed, kill you.

For Dharma is the Highest good.

अपेम् बहु वहिस्तेम् अस्ति.

ॐ नमो नारायणाय जरथुखाय धर्मराजाय नमः ॐ

## VIII. Seraoshem or Bhakti-Yoga.

### (1) The Path of Devotion.

यस्ते वीरूपे मन्त्रितेम् सेरओयेम् जबया अवंहाने.

Gatha, 33-5.

So far we have dealt with the Ames'as that constitute Karma Yoga or the Path of Ethics. We have seen how the view-point of As's (धर्मयानम्-Eudaimonism), as distinct from that of Kama (कामयानम्-Hedonism) is the attitude of life, that is at once the duty and privilege of human beings to take up. We have also seen, how the idea of duty is connected with the idea of the good, and the idea of good with an ideal that we carry in us, and how the presence of an ideal presupposes in us the existence of a Higher Self (Haurvatat), which inspires the ideal. But Atharvan Zarathushtra is preeminently the Prophet of Bhakti Yoga and we would do well to fix our attention now to the Ames'a that leads the way from Karma Yoga to Bhakti Yoga. This, we hope, we find in Seraoshem, i. e., Devotion or Divine Love. If Atharvan Zarathushtra had stopped short at Haurvatat, if there had been no room for Seraoshem to Mazda, in his system, his religion would have differed little from that of Dharmaraja Gautama.

At the outset we ought to be prepared to meet an objection, that Seraoshem is not an Ames'a Spenta, at least not one in the same sense, as the remaining ones

are. The objection rests upon an orthodox enumeration of the Ames'as into a group of six, wherein Seraoshem is not included. But this overlooks the fact, that there is another traditional enumeration into a group of seven.\* And considering the fact, that the word Ames'a Spenta itself does not occur in the text of the Gatha, which only mentions Spenta Sasna (Gatha, 29-7), one cannot be too sure as to which particular discipline is included in the canonical group, and which is not.

So it is safer to adopt a liberal interpretation rather than a stringent one. And to determine whether Seraoshem is an Ames'a Spenta, we would better examine whether the characteristics of an Ames'a Spenta belong to it viz., (1) whether Seraoshem is a spiritual discipline (2) whether Seraoshem was preached by Maghavan Zarathushtra and (3) whether Seraoshem forms an essential link in the religious system of Atharvan Zarathushtra.

That Seraoshem or Devotion to God is a spiritual discipline, it would be ridiculous to contest. That Seraoshem was preached by Atharvan Zarathushtra, even a very slight acquaintance with the Gatha will tell us. And what place it occupies in the system of Atharvan Zarathushtra, a critical understanding of the Gatha would enable us to know. It has been our aim to show, that along with Bhagavan Ramchandra, Maghavan Zarathushtra was the Prophet of the Bhakti Yoga. What place Seraoshem or Bhakti has got in a cult of Bhakti Yoga, it is needless to state. It is from

\* योइ हस्त-हममनहो. योइ हस्तहमवचंहो, योइ हस्त हम-स्यओथनाओहो.

the point of view of Bhakti Yoga, that Seraoshem has been called the Highest thing in the Universe—यस्ते विश्वे-मजिस्तेम् शेरओषेम् (Gatha—33-5). For to Bhakti Yoga, the importance of Seraoshem, is quite its own.

It is in and through Seraoshem that a relation is established between Ahura Mazda and the Ames'a Spentas. They lead to Mazda, through Seraoshem. Without Seraoshem, there would be no organic connection between the two conceptions, viz, that of [1] the Ames'a Spentas and of [2] Mazda, and any one of the two might be left out, without apparently affecting the other, just as Mazda has been left out in Buddhism, or the Ames'a Spentas [Moral Disciplines] in Islam. So that in so far as Mazda is indispensable to the Gatha, the discipline of Seraoshem also is. In any case, Seraoshem is the Chief of the Yazatas\* and we shall do well to analyse the concept.

Seraoshem or श्रुषम् is derived from the root श्रु to hear, by the addition of the desiderative suffix सन्. It is thus the same word as शुश्रूषा or शुश्रुषम्, only there is no re-duplication of the root, in this case, following the famous aphorism of Panini अत्र लोपी अभ्यासस्य (7-4-58). Srusham thus means the state of being all-attention or all-devotion to Mazda. It is the way that leads to Lord Mazda—the most beneficent.

गातुम् चा अहुराई सेवीस्ताई शेरओषेम् मझ्दाई.

— Gatha, 28-5.

## (2) From Morality to Religion.

It is usual with the common sense Theologians, to assert the existence of God and derive the sanction

\* Taraporewala—Religion of Zarathushtra, p. 94.

of the Moral Laws therefrom. So that if anybody is disposed to doubt the existence of God, faith in the Moral Laws also falls to the ground simultaneously. But Maghavan Zarathushtra proceeded the other way. "अथात् चित् हवा" were the noble words that he said. Moral Laws uttered, by the voice of the conscience, which everybody hears in his own soul, and which none can deny, was the basis with which he started, and he derived his belief in Mazda only therefrom. Faith in God was founded on the existence of the moral laws. Religion thus, was placed by him on a stable basis, and he was thus recognised as the Atharvan—the Prophet; and his gospel formed the nucleus of the Atharva Veda, in its Bhṛigu\* redaction, just as the Angirasa redaction grew up around the gospel of Bhagavan Ramchandra.

For, from Haurvatat to Seraochem, is not a far cry. The presence of the Higher Self (अधि-आत्मा), in every one of us, implies the existence of the Universal Higher Self (परमात्मा)—the Akshara Purusha, implies the Purushottama; as the Gita says :

द्राविमौ पुरुषौ लोके क्षरश्चाक्षर एव च ।

क्षरः सर्वाणि भूतानि कूटस्थो अक्षरः उच्यते ॥

उत्तमः पुरुष स्त्वन्यः परमात्मे त्युदाहृतः ।

यो लोकत्रय माविश्य विमर्त्यव्यय ईश्वरः ॥

—Gita, 15-16, 17.

\* एष ह वै विद्वान् सर्वविद् ब्रह्मा यद् भृगव-अङ्गिगरो विद्.

—Gopatha Brahmana, 1-2-18.

Cf. भृगु विस्तरः (Chulika Upanishad II). Vide "Atharva Veda and Gopath Brahmana" by Maurice Bloomfield p. 9-10.



There are two Selves (Purushas) here the Lower and the Higher—the Kshara and the Akshara. The Kshara is that which in everybody, is very palpable, the Akshara is the subtle one.

There is yet another Self called the Supreme self. He pervades all the three worlds, sustains all, and is the indestructible lord.

यस्माद् क्षराद् अतीतोऽहं अक्षरादपि चोत्तमः ।

अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥

—Gita, 15-18.

Since I transcend the Lower Self as well as the Higher Self, I am known as the Highest Self, in the revealed scriptures as well as in secular philosophy.

Thus, in conscience, it is the voice of Mazda that speaks to us, (यएषां तू पोउरुषेो मश्दा प्रदस्ता अहि—Gatha, 51-3), and faithfulness to conscience is devotion to God.

“The faculty is more than part and parcel of myself. It is the communion of God’s life and guiding love, entering and abiding with an apprehensive capacity, in myself. There we encounter an objective authority, without quilting our own centre of consciousness; an authority which at once sweeps into the widest generality, without asking a question of our fellow-men. For, an excellence and sanctity, which He recognises and reports, has its seat in the Eternal Reality, and is not contingent on our accidental apprehension. It holds its quality wherever found and the revelation of its authority to one mind, is valid for all.”\*

\* Martineau—Types of Ethical Theory, Vol. ii, p. 105.

"Through our egoism and ignorance we are moved, thinking that we are the doers of work, vaunting of ourselves as the real causes of the result. While that which moves us, we only occasionally see,—as some vague, or even some human or earthly Fountain of knowledge, aspiration, force, some Principle or Light, or Power—which we acknowledge and adore, without knowing what it is, until the occasion arises, that forces us to stand arrested before the veil.\*

It is in such a situation that St. Paul had said: "It is no longer, I that live, but Christ liveth in me."

Not to speak of the moral life, where the dictate of the conscience appears as Categorical Imperative, in reference to intellectual processes even, eminent psychologists have come to the conclusion, that "we do not think; but thinking goes on in us."

Thus the Discipline of Haurvatat, or Higher Self, brings us very near to the problem of God, and it is sheer folly to fail to realise that belief in Mazda, is the necessary conclusion of the Principle of Haurvatat.

It should thus be realised that the very rational treatment of the subject by Atharvan Zarathushtra, serves to strengthen both Karma Yoga and Bhakti Yoga. Ethics is not made to rest on Theology, and arbitrary rules attributed to the will of a capricious God, is not made the basis of conduct here. There is no need to please the Jehovah by sacrificing a sheep, no need to please the Allah by oppressing the Kafir. For rules of conduct, one need not look outside his

\* Aurabindo Ghosh—Essays on the Gita, p. 24.

own conscience; for the voice of the conscience, is the voice of God.

वहेउस् प्रदक्षता मनंहो. —Gatha, 31-17.

Similarly the existence of God is not made to depend on the testimony of a third person, stating that a revelation was made to him, either on mount Senai or on Hera. Everybody feels for himself, that there is in his soul a supreme Authority, which judges all his actions and pronounces a judgement on it as to whether it is right or wrong. This judgement does not depend on his choice, but is passed, on himself, in spite of himself, against himself.

“Man is conscious of an imperative obligation upon his conduct. It is not a physical necessity, disguised in any shape or form, for he is also conscious of being free either to accept or decline it

It cannot originate within him, for he has no power to unmake it.”\*

One may try to explain it away, just as some philosophers have tried to explain away the outer world as mere “Sensations”† but one cannot deny that it is a fact of experience as good as any other fact. The experience is not peculiar to any particular individual, but is common to all. For Mazda is the judge of all actions—not only of men but of devas as well.

या जी वावरेजोइ पइरिचिथीत्, \*

दएवाइस् चा मय्याइस् चा ।

या चा वरेषइते अइपिचिथीत्,

इवो वीचिरो अहुरो ॥ —Gatha, 29-4.

\* Illingworth—Personality, Human and Divine, p. 110.

† Stephen—Problems of Metaphysic, p. 114.

This accounts for the very intimate connection existing between Ethic and Theology in the system of Maghavan Zarathushtra, so much so, that in the practical programme of Humata, Hukhta, and Huvarsta, his system seems to be indistinguishable from that of Dharmaraja Gautama, which system is Karma Yoga or Ethics, pure and simple.

### (3) Ceremonials and Idolatry.

This accounts for the negligence of ceremonials in the cult of Atharvan Zarathushtra. For he founded his religion on conscience, and conscience alone.

No doubt a good many ceremonials have cropped up around the cult of Atharvan Zarathushtra, as they grow up everywhere, but it should be noted that the Gatha itself does not prescribe any of them—even about the time-honoured Soma-Sacrifices, he kept a severe silence.\* Except the preservation of the Fire, which is symbolical of the house-holder's life,† none finds a mention even.

अवह्यं गरेमा आग्रो—43-4.

अन्येम् अवह्यात् आग्रस्त्वा मनंहस्त्वा.—46-7.

He had clearly laid down that the way to Mazda was through Rectitude alone.

\* Moulton- Early Religious Poetry of Persia, p. 152.

† "The three words Atharvan, Angiras and Bhrigu are in general equivalent, or closely related mythic names, concerned with the production or service of Fire. ÷ ÷ ÷ The association of these names with the texts and practices of the fourth Veda, may be sought in their character of mythic fire priests or fire churners. The homely practices of the Atharva Veda may have been in charge of human Fire priests, in distinction from Soma priests.—Atharva Veda and Gopātha Brahmana (Bloomfield, p. 9-10).

अथात् वा एरेष्टु पथो,  
यएषु मझ्दाओ अहुरो णएति. —Gatha, 33-5.

The path wherein Mazda Ahura lies, is that, which is straight through Rectitude.

And if anybody seeks protection in anything other than As'a, he is bound to come to grief.

ये दूर-ओषेम् शओचयत् अवो. —Gatha, 33-14.

Everybody had, in his heart, direct communion with God and there was no need of a mediator, no need of ceremonials or of occult performances.

When ceremonials are discarded, axe is laid at the root of idolatry as well—for both these are the consequences of the same mentality, viz., the desire to get the help of external aids, in order to create an atmosphere of godliness. The idolaters do not take the idol to be God, but only as a representation of God; a symbol to wake up religious associations.

साधकानां हितार्थाय ब्रह्मणो रूपकल्पना.

'A form of the Formless one is imagined, in the interest of the devotee i. e., in order that he might fix his attention. Thus it is not the substantive part of a religious service, but only an adjective part. The idol-worshipper knows that quite as well. Otherwise he would be less than a rational being, who could prostrate himself before what he himself has made. Idol-worship is one of the many institutions devised to create an atmosphere of religious fervour. But ceremonials have serious draw-backs. They are only means, but tend to become ends in themselves. The spirit is lost in the

letter. The ceremonials become all in all, and moral advancement, which is the purpose for which the ceremonials were devised is thrown to the four winds.

As the Rigveda says—

ऋचो अक्षरे परमे व्योमन्  
यस्मिन् देवा अधि विद्वे निषेदुः  
य स्तन्न वेद किम् ऋचा करिष्यति  
द इत् तद् विद्मस् त इमे समासते ॥

—Rig Veda, 1-164-39.

Beyond the letter of the Rik, there is the truth, wherein reside all the Gods. *What will the Riks avail him who does not know that truth?* And one who knows that, only he knows what these Riks mean.

Nay what is worse still, customs grow up which go contrary to the original idea. This is why the Mahabharata says:—

प्रणष्टः शाश्वतः धर्मः सदाचारेण मोहितः।  
तेन वैयस् तपस्वी चा बलवान् चा विमुह्यते ॥

—Santiparva, 260-20.

The Laws of custom tend to supplant the eternal Law of Rectitude, and even the learned, the austere, and the strong, falls a victim to this confusion.

Thus Maghavan Zarathushtra had nothing to do with ceremonials but washed his hands clean of them.

“Zarathushtra was the greatest of all the pioneer Prophets, who showed the path of Freedom to men, the freedom of moral choice, the freedom from the blind obedience to unmeaning injunctions, freedom from the

multiplicity of shrines which distract our attention from single-minded chastity of devotion."\*

He cared only for the essential, and asked his followers to be careful as to what are the dictates of the Higher self and what of the Lower Self, which alone was the pivot on which the moral life hinges.

द्यत् ता ऊर्वाता शसथा,

अत् अदपी ताईस् अंहति ऊरता.

—Gatha, 30-11.

What the two souls lay down, (a discrimination of) that alone, suffice for the determination of duty.

All deification was fraught with danger. It diverts the attention from the spirit to the letter. It creates its own fetters.

अयायो नोईत् एरेष् बीव्याता दएवाचिन,

द्यत् इश् आ देवओमाः पेरस्मनेन् ऊपाजसत् ;

अत् अएषमेम् हेन्-द्वारेन्ता या वानयेन् अहूम् मरेतानो

—Gatha, 30-6.

The Deva-worshippers do not see aright. For they proceed by way of apotheosis. They thus come by infatuation which leads the mind of men astray.

So Atharvan Zarathushtra stood up a stout champion against idolatry, and he is gratefully remembered in the Farvardin Yasht, as the first of the prophets who fought against idolatry. Even from the time of the Greek historian Herodotus,† Mazda-Yasna

\* Rabindranath Tagore—Vishwa Bharati, (October 1923.)

† Haug—Essay on the Parsis, p. 7.

is known to be a non-idolatrous cult. Pairika Khn-anthaiti or Idolatry, is described in Fargard I of Vendidad as the creation of the Angra Manyu.= In the Mazda-Yasnian confession of Faith (Yasna 12) Deva-worship is denounced in the strongest terms. In Yasht 22, the good soul of the dead man is supposed to purify itself, by singing the Gatha, when it sees an instance of idolatry. In Dinkart ix-635, the Mazda-Yasnian is required to receive instruction as regards the abhorrence of the demons and the rejection of idolatry. "The conquering armies of Persia always destroyed the idols and razed their temples to the ground."\* "Idolatry and Demon-worship are clearly repudiated."† "Idol-worship never found a place in the sacred temples of the Zoroastrians."×

As a matter of fact, Ahura-Yasna is the negation of Sura-Yasna (=Deva-Yasna) or symbolical worship. The word देवयति in the Rigveda means making a 'god,' i. e., making his 'image.'

<sup>1</sup> यत्र <sup>2</sup> नरे <sup>3</sup> देवयन्तो <sup>4</sup> युगानि ।

—Rigveda, 1-115-2.

<sup>1</sup> Where <sup>2</sup> men <sup>3</sup> make <sup>4</sup> Gods out of a staff and  
do good to the good.

And this custom of 'God-making' was particularly connected with the Angirases (as distinct from the Bhrigus).

= Moulton—Treasure of Magi.

\* Zoroastrian Theology—Dhalla, p. 81.

† Zoroastrian Ethics—Buch, p. 187

× Parsis, A People of the Book—Rezvi, p. 105.



देवयतां श्रवद्-गिरी अङ्गिरसां तुरप्यन् ।

—Rigveda, 1-121-1.

तद् अस्य प्रियम् अस्मि पाथो अश्वाम् ।

नरो यत्र देवयवो मदन्ति ॥

—Rig, 1-15 4-4.

Let us flock to the dear sanctuary where with joy people make images.

Hurrying to the hymns of the Angirases, who are given to image-making.

At the same time, it need not be considered, that the severity of the stricture on the institution of image worship, is necessarily an indication of the degree of moral advancement of the reformer.

“It must also be remembered that the Scientific settling of moral values is a matter of slow growth; and that many a prophet has in consequence assigned what seems to us, wholly disproportionate values in his assessment of acts. Thus probably the most violent language with which crime was ever denounced, has been launched against idolatry, which does not obviously harm society, or sabbath breaking, which few communities have regarded as even immoral.”\*

#### (4) Monotheism of the Gatha.

With Idolatry, away goes the potent cause of polytheism. For it is only in their physical appearance that one Deva differs from another, and thereby makes for the beginning of polytheism. Otherwise the con-

\* Margoliuth—Mohammedanism p. 47.

ception of the divine attributes is everywhere the same, and cannot operate to separate one Deva from another.

The Aryans, even of the old Rigvedic days, were far from being polytheistic. The system, at the worst, can be called Henotheism or Katheonism\* i. e., the ascribing of supreme power to some one of several gods in turn.

But the following celebrated Rik will show that there is an unmistakable assertion of monotheism in the Rigveda.

इन्द्रं मित्रं वरुणं अग्निम् आहुः,  
अथ दिव्यः स सुपर्णो गरुत्मान्।  
एकं सद् विप्रा बहुधा वदन्ति  
अग्निं यमं मातरिश्वानं आहुः ॥

—Rigveda, 2-3-22.

They pray to Indra, or Mitra, or Varuna, or to him who is the divine effulgent Suparna. *The Existent is one*, sages call him variously as Agni, Yama or Matarishwan.

The idea is re-iterated in the Swetaswatara Upanishad.

एको हि रुद्रो न द्वितीयाय तस्थुः,  
य इमंल्लोकान् ईशते ईशनीभिः ॥

Rudra is one and *has no second* : He who pervades the whole universe through his powers.

The Gatha however knows nothing but monotheism.

मद्भदाओ सखारे मद्भरितो.

—Gatha, 29-4.

\* Macdonald—History of Sanskrit Literature, p. 71.

Mazda alone is the adorable-most.

And in order that there might not be any shred of doubt in the matter, Atharvan Zarathushtra calls the Highest Being by one and one name only, viz., Mazda. Khwaja Kamaluddin will do well to note that Maghavan Zarathustra was, in this matter, more punctilious than Hazrat Muhammad, who oscillated for a considerable time, between the two names of Allah and Rahman\*—the former being the masculine form of the tribal Goddess Ollat† of the Arabs, and the latter the name that the Jews § applied to the supreme deity.

Atharvan Zarathushtra boldly proclaims that Mazda is the Highest of the Beings.

परे वाओ विस्पाईस् परे वाओ-खेमा ।  
दएवाईस् चा खफस्त्राईस् मण्याईस् चा ॥

—Gatha, 35-5.

Zarathushtra does not know anybody other than Mazda.

नए चीम् तेम् अन्येम् यूष्मद् वएदा ।

—Gatha, 37-4.

Nay, he interdicts them.

अजेम् तोद् आईस् पोउरुयो फ्रवोइवीदे ।  
वीस्पेण् अन्येण् मन्वेकस् स्पस्या द्रएषंह ॥

—Gatha, 44-11.

"In Yasna 44, Zarathushtra sings about the omnipresence and unity of Providence in a beautiful manner. He says "I ask thee, Ahura Mazda, who is

\* Rodwell's Koran, p. 173 footnote.

† Nicholson, History of Arabic Literature.

Koran, Sura 17 (Night Journey) verse 110.

the creator of truth? Who laid out the paths of the revolutions of the sun and the stars? Who makes the moon wax and wane? Who balanced the Earth and the Heavens? Who is the creator of water and vegetation? Who gave swiftmess to the wind? Who was the fountain source of benevolent light and its absence? Who created the phenomena of sleep and wakefulness? Who created the dawn, the moon and the night, which remind man of his duties? Who is the creator of the Angel of Devotion and Love—Spenta Armaiti? Who planted the feeling of love in the heart of the father for his son?" After these questions, Zarathushtra himself gives the answer, "Oh Ahura Mazda, I have come to this perfect realisation, through thy Holy and Divine Wisdom, that thou art the creator of all."<sup>\*</sup>

The reader would do well to recall to his mind, how the matter is reported in the Koran.

"And thus did we show Abraham the kingdom of the Heavens and of the Earth, that he might be established in knowledge."

"And when the night overshadowed him, he beheld a star. "This" he said, "is my lord." But when it set, he said "I love not gods which set."

"And when he beheld the moon uprising, 'this' he said 'is my lord.' But when it set, he said "Surely if my Lord guide me not, I shall surely be of those who go astray."

"And when he beheld the sun uprise, he said, 'This is my lord. This is the greatest.' But when it

<sup>\*</sup> Paur-i-Davood—Gatha, (Introduction) p. 46.

set, he said 'Oh my people, I share not with you, the guilt of joining gods with God.'

"I turn my face to him, who hath created the Heavens and the Earth, following the right religion. I am not one of those who add gods to God."\*

"This was Abraham, "who was neither Jew nor Christian, but one sound in faith."†

When the sentiments of Zarathushtra are, in the Koran, thus attributed to Abraham, people are well justified in thinking, that it is Atharvan Zarathushtra, who is depicted there under the name of Abraham.‡

The identification acquires a strength quite its own, if we remember that it was in imitation of Maghavan Zarathushtra, that Muhammed introduced into his religion, the practice of *five* daily prayers. For of the five obligatory duties of a Muhammadian—Roja, Namaj, Haz, Zakat and Kalima—Namaj is second in importance only to Kalima.

"The number of daily devotional repetitions," says Goldziber "which have their germs in the Judo-Christian influence, certainly goes back to a Persian origin. Prayer, as instituted by Muhammad himself, was originally fixed for two parts in the day. Laterly a third was added (still in the Koran) for a third portion of the day which Muhammad himself called the middle (al-wastu)."×

\* Koran, Sura vi (Cattle) verses 75-80.

† Koran, Sura iii (Imran) verse 60.

‡ Browne—Literary History of Persia, Vol. i, p. 113.

Rezvi—Parsis (A People of the Book) p. 140.

× Teile—Religion of the Iranian Peoples (Appendix)—translated by Nariman.

"The five Gahs," says Khoda Baksh, "of the Persian—their five times of prayer—thus served as a model; and Islam, reluctant to be outdone by the Persians, raised the number of its daily prayers, from three to five."†

"This fact" says Mr. Rezvi, "establishes the truth of Zoroaster's Prophethood."§ For, speaking from a Muslim point of view, He, whom the Prophet of Islam imitated, could not but be admitted to have been a Prophet himself. Denial of the Prophethood of Zarathushtra, would, *ipso facto*, imply the denial of the prophethood of his imitators.

The Prophethood of Maghavan Zarathushtra stands on its own merit,—on account of the promulgation of the cult of non-symbolical Bhakti Yoga, which mankind for the first time heard from his lips. Khwaja Kamaluddin has admitted this by saying of Muhammad, that "he brought the *same* sublime truth, he sang the *same* praises of Ahura, he reproduced the *same* wise sayings of Mazda."=

Not to speak of Muhammad, even his great predecessor, Moses, the patriarch of all the three Semitic Religions,—Judeism, Christianity and Muhammadianism—owes his ethical ideal to the inspiration of Atharvan Zarathushtra.

"The Zoroastrians believed in one Supreme God Ahura Mazda, in a future state of rewards and punishments, and in the resurrection of the body. The

† Pairsis—(A People of the Book)—Rezvi, p. 45.

§ Ibid, p. 45.

= Islam and Zoroastrianism—Khwaja Kamaluddin, p. 37.

Jews, down to the period of captivity, held no doctrine of a future state. Bishop Warburton, endeavoured to prove the Divine legation of Moses, by the (previous) absence of this doctrine, and Dr. Whatley adopts the same line of argument, so that the fact is admitted on high authority. After their return to their old land, having sojourned for half a century *amongst Zoroastrians*, one sect at least of the Jews—the Pharisees, began to hold the Zoroastrian doctrines of a resurrection of the body, and of a future state of rewards and punishments. The persian word for Heaven (paradise) was also adopted by the Jews and appears. in the New Testament (Luke,—xxiii—43)\*

Be that as it may, the monotheism of the Gatha is quite unassailable. As a matter of fact, monotheism is a feature, that was much more pronounced in the Iranian Branch, than in the Indian Section, and when sage Vishwamitra† came over from the Iranian to the

\* Markham—History of Persia, pp. 66-67.

† The fascinating history of the fusion of the Indian and the Iranian culture, in the person of Vishwamitra, is yet to be written. Vishwamitra had been a Kshatriya and became a Brahmin (Mahabharata—Anusasan Parva—4-48). He was called a Kshatriya, because the community in which he was born, honoured the militant Kshatriya caste only.

By Kshatra Veda is meant the Atharva Veda (Asura India-by Dr. A. Banerji Sastri-p. 27, and Winterneitz. Indian Literature.)

The Atharva Veda is the Veda, which grew around the Gospel of the Atharvan.

स ब्रह्म विद्यां सर्वं विद्यां प्रतिष्ठा,  
अथर्वाय ज्येष्ठ पुत्राय प्राह ॥

—Mundaka Upanishad, 1-1.

Dharmaraja Zarathushtra is the foremost Atharvan (पाय्यैः अथर्वा, Yast, 13-92.

of उद्गता नो जातो आध्रव यो स्थितामो जरथुश्चो.

—Yast, 13-92.

[That is why Bhṛigu, the preceptor of the Asuras is called the foremost of the Atharvans (अथर्वणि भृगून्माः—Culika Upanishad 10). The

Indian fold, a fact which is poetically described in the Puranas, as a self-assertive Kshatriya becoming a self-denying Brahmin,—[Ramayana—Adi kanda-ch. 65. Mahabharat—Adi Parva-ch. 175. Mahabharat—Anusasan Parva-ch. 4] he sung the beautiful hymn of the Rigveda, which sees only *one Divinity in all the Devas*, and for conveying the idea of Divinity he did not find a better word than Asuratwa or Asurahood.

Veda that is sanctified by his holy name is the Atharva Veda. This is the reason why the Vishnu Purana and the Bhavishya Purana state that the Atharva Veda is the Veda of the Magus i. e., the Iranians. (Atharva Veda—Bloomfield—Sacred Books of the East Series, Introduction, p. xx).

Now this Vishvamitra, the Kshatriya was a follower of the Kshatra Veda i. e. the Atharva Veda (of Atharvan Zarathushtra). His distinct leaning towards the Asura cult, is apparent from the fact, that he attributes the glory of the Devas to be due to their Asurahood. Subsequently however he gets recognition in the society that drinks Soma in honour of Indra अविष्वा ततः सोमं इन्द्रेण सह कौशिकः—Mahabharat, (Adiparva, ch. 175-48).

Yet Vishwamitra is not the only person who strove for such fusion. The celebrated द्यौषि also did the same thing. It was at the time when both the Indians and the Iranians fought against the common enemy वृत्र. It was by his co-operation mainly that Vritra was conquered by (the followers) of Indra.

The thunder-bolt of Indra, by which Vritra was slain, was made out of the bones of Dadhichi. (Mahabharat, Vana Parva, 100-22) Dadhichi is claimed to be both an Iranian (Bhrigu) and an Indian (Angirasa). [vide Rigveda, 1-80-16 and Pancho Vimsa Brahmana 12-8-6] Similarly in Satapach Brahman 4-1-5-1, sage Chyavana is designated either as a Bhargava or as an Angirasa.

Kacha, the son of Brihaspati (the preceptor of the Deva worshippers) became a disciple of Sukra the preceptor of the (Asura-worshippers) in order to learn the secrets of their sciences. (Mahabharata—Adiparva, ch. 76). This forms the subject matter of the charming lyrical drama of Rabindranath Tagore विदाय-अमित्राप.

Yayati, one of the forefathers of Yudhishtira, had been an emperor of Iran, and Pururavas, the famous King of the Surya clan, had his capital at Pratisthanpur, or Pathanpur or Kabul (vide वेद-प्रवेशिका (Bengali) by Umesh Chandra Batabyal, I. C. S.). Dasaratha the father of Ram Chandra, had married Kaikeyi, the daughter of the King of Caucasus (Armenia). [vide the article of Professor Amritlal Sil in the Prabasi]. These alliances could not but have their effect on the history of these two nations.



महत् देवानां असुरत्वं एकम्.

—Rigveda, 3-55.

The great Divinity, is one and the same, in all the devas.

And if we remember that this is not a stray line, occurring in the hymn somewhere, but forms the very burden of the song, repeated as many as twenty-two times, we may be able to realise the intimacy of the intercourse between the Deva and the Asura cults.

Yet a word of caution. Just as with Idolatry so with Monotheism. It is apt to be turned into a fetish. "Because one teaches the unity of God, it should not be too hastily concluded that he is a great social and moral reformer as well. For there is no charm in the abstract doctrine of the unity of God to elevate humanity. The essential point is the Character attributed to this one God.\*

#### (5) Bhakti-Yoga is based on Love.

Thus we see that the religion of the Gatha was monotheistic, as it was non-idolatrous. But what is no less important is that herein we come across a God of Love, as is the conception of the Aryans, as distinct from a God of Fear which is the conception of the Semites.

When a man does anything out of fear, he only degrades himself, for he thereby surrenders himself, into the hands of another, to be used as an instrument.

\* Zwemer—the Muslim Doctrine of God p. 16.

Whereas what one does out of love, represents his own self. What we do under compulsion, has no value for our self—has no moral value. The God who is obeyed out of fear, and not out of love, cannot be a moral God, which is saying that he is no God at all. The conception of Godhead in the Gatha is based on morality or Asha.

अथात आ उरेक्षुस् पथो  
यएषू मझ्दाओ अहुरो शएति.

—Gatha, 33-5.

And just as the human soul, because it is the human soul, is irresistibly drawn towards the Moral Ideal, so is the human soul drawn towards Mazda, who is the source, the sustenance and the consummation of the moral life.

“A Person sees Personality in every person, and finds satisfaction in personality in every other person.”\* and cannot but have an unbounded love for the very perfection of Personality—the Ideal Person.”

This however does not mean that God is merely “a larger man.” “Just as the man has a centre of his own, which we cannot occupy, and from which he looks, as it were, upon the inner side of his acts and words (as well as a private world of thoughts and feelings, many of which do not take shape in the common or general world at all), so, if we speak of God at all, there must be a divine centre of thought, activity and enjoyment, to which no mortal can penetrate. In this sense, every man's being is different for himself, from

\* Wheeler—Elementary Course of Ethics, p. 111.

what it is, as exhibited to others, and God's being may infinitely transcend His manifestation as known by us."†

It likes to be in the company of Mazda, his favourite for all time to come.

यवोई विदपाइ फणस्ताओहो आओहामा.

—Gatha, 49-8.

The God of the Talmud and of the Koran× bullies and thunders. But the God of the Gatha is to be approached through love—वाउनुस् (28-8).

The devotee finds delight in Him.

मझी मनोई अहुरह्या उवाजेमा मझदाओ.

—Gatha, 32-1.

One feels an eagerness for His vision and for His touch.

दरेस्तोईश्वा मझदा परस्तोईश्वा.—Gatha, 33-6.

आविष् नाओ अन्तरे हेन्तू. —Gatha, 33-7.

आवीष्या अवह्वा. —Gatha, 50-5.

The desire to see Mazda is far too realistic to be explained away as figurative.

ह्यत् श्वा हेम् चमइनि हेन् ग्रवेम्.

—Gatha, 31-8.

नूजीत् चमइनि व्यादरेशेम.

—Gatha, 45-8.

† Seth—Hegelianism and Personality, p. 223.

× Koran.—Sura iv (women) verse 50

Sura 59 (Emigration) verse 7

Sura 65 (Divorce) verse 8-10.

In His love for man, He guides him in the correct path.

मञ्जदा प्रयाई ध्वावांस् सख्यात् मवईते.

—Gatha, 44-1.

His gifts come to the devotee, not as from a superior to a subordinate but as from a friend to a friend.

ह्यत् ना प्रयाई वण्देम्नो इस्वा दइवीत्.

—Gatha, 43-14.

One should feel in the love of Mazda, the joy a dear friend finds in a dear friend.

रफेध्रेम् चग्वाओ ह्यत् प्रयो प्रयाई दइवीत्.

—Gatha, 46-2.

No, it is more than joy, it is ecstasy.

1 2 3 4 5 6 7  
कथा मञ्जदा जरेम्-चरानी ह्वा क्षत् आस्केतीम् क्षमाकांम्

—Gatha, 44-17.

1 2 4 5  
When Mazda in your company may I be able  
3 7 6  
to participate in your ecstasy.

The whole world is to be given up to Him (and worldly acts performed in the capacity of a servant to him).

अत् तोई म्यन्नदेम् अहुरा

नेसंहा अषाई चा दामा

गयेथाओ विस्माओ. —Gatha, 34-3.

Even the soul of one's soul is to be dedicated to His cause.

तन्वस् चीत् खलयाधो उदतनेम् ददाइती.

—Gatha, 33-14.

And to please Him.

यस् चा होई नाराई रादत्. —Gatha, 51-6.

अवत् यासांस् ह्यत् वे ईस्ता वहिस्तेम्.

—Gatha. 49-12.

For He is the only Saviour.

के मोई पशेऊश् के मे ना धाता विस्तो.

—Gatha 50-1.

This is the path of Love, the path of Suffism.

एरेज्जस् सवंहो पथो शिशोईत्. —Gatha, 43-3.

For He is to be loved, in all the varieties of love that one is capable of feeling—the love of a brother, a father, a son or a husband. For he is to the devotee, one in all, one and all, all in all.

तेम् जी वी स्परेदानि वरानि;

या फेध्रोई विदात् पइथ्यए चा,

वास्त्रएब्बो अत् चा खएतओवे,

अपाउनि अपवब्बो. —Gatha, 53-4.

I love him and long for Him who is to the devotee, the father, the husband, the servant, the dictator or a comrade.

यो नः पिता जनिता यो विधाता।

धामानि वेद भुवनानि विश्वा ॥

—Rigveda, 10-82-3.

And father has individual relations with all his children.\*

\* Mott—Muslim world To-day p. 332.

## (6) The Gatha is the Scripture of Suffism.

The above is a bold conception and very far-reaching in its consequences. It operated in later days, to soften down a most tempestuous creed of the world. For he must be very blind indeed, who does not see that it was the spirit of the Gatha, that worked out the metamorphosis, by which the Islam of Arabia emerged as the Suffism of Iran. For Suffism is nothing more and nothing less than the Religion of the Gatha. In reality the Mazda-Yasna religion is the very fount and source of the Suffi Philosophy of Iran.\*

Suffism is known in the inner circle by the name of Chistia. It was Khwaja Mainuddin Chisti of Ajmere to whom is attributed the spread of the Suffi cult in India. The reader of the Gatha would not have any doubt as to where the word Chisti† comes from. Nor would he fail to remember the father of Pouru-Chista.

Mr. Browne has taken some pains to trace the origin of Suffism.= In his apathy, if not antipathy, of Zarathushtrianism, he searches for it in every quarter other than where it could be found. He fails to notice that the Suff or the wool, is not a woolen garment,x but the sacred thread or the Kusti of the Zarathushtrian,

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\* Pour-i-Davood—Gatha (Introduction) p. 69.

† The vedic form of the word Chisti is कीस्ति. Thus कीस्ति means wise.

वि यद् वाचं कीस्तासो मरन्ते.

—Rigveda, 6-67-10.

= Literary History of Persia, vol i, p. 148.

x Browne—Literary History of Persia, vol i, p. 417.

"which has got to be prepared from snow-white wool† of a sheep or lamb."

To try to find Suffism in the Koran reminds one of the attempt to press oil out of sand.

उभेत सिक्तासु तैलं अपि यत्नतः पीडयन् ।

For the view-points of Suffism and Islam are quite contrary. The Suffi depends on the strength of his own soul, the Muslim, on the promises of the Koran. The Suffi turns the search light of inspection, inwards upon himself, the Muslim is always looking out for the Kafir. The Suffi never thinks of thrusting his dogmas upon others, for the Muslim, the highest aspiration is to be a Sahid or a Gazi. Worship of God, out of hope or fear, is held at a discount by the Suffi,§ whilst the Muslim is counting 'the human coin of the punishment of Hell Fire and the promise of Huris.' In the Gatha, the dignity of the conscience is supreme, Mazda can be adored through Asha alone, while the principle that the Muslim adopts is "that man's conscience was God's concern: he was a Moslem who professed Islam."× For the Suffi, Love is the law of life,—love of God and love of fellow-creatures; for the Muslim, it is the fear of God and the hatred of the Kafir. "An overwhelming consciousness of sin, combined with a dread—which it is hard for others to realise—of Judgment-day and torments of hell-fire, so vividly

† Asha—Navjote Ceremeny, p. 15.

§ Claud Field—Persian Literature p. 144.

× Margoliuth—Mahommedanism, p. 56.

painted in the Koran, drove the Moslems to seek salvation in flight from the world. The main spring of Moslem religious life is fear—fear of God, fear of Hell, fear of death, and fear of sin.”\*

The two ways are so divergent that they cannot lead to the same destination.

तरसेम् ना रसि वा काबा अइ आरवे।

कि ईन राह कि तु मिरवि ब तुर्किस्तान अस्त॥

‘I am afraid Oh Arab! that you would not reach the Kaba; for the way that you have taken, leads to Turkestan.’

To find God “in the wind and in the earthquake and fire, but not in the still small voice of love” is far from Suffism.†

It is thus that the Koran is not held in high esteem by some Suffis. Hallaj gave expression to this feeling, and “declared himself able to compose verses equal to those of the Koran.”×

Then again it is one thing to try whether a Mystic interpretation of the Koran is possible. It is quite another thing to find, that of all Islamic lands, Suffism flourished only in Persia, and that Suffism did not flourish in Islam, till it came into intimate contact with the Zarathustrians of Persia.

In any case if Suffism can be traced in the Koran, then Hazrat Muhammad only restated what had been stated by Atharvan Zarathushtra, ages ahead, viz.,

\* Nicholson—A Literary History of the Arabs.

† Zwemer—The Muslim Doctrine of God P. 101.

× Browne—Literary History of Persia, vol i, p. 434.



that God is accessible only through love. For it is only in love, that all duality vanishes, the lover and the beloved coalescing into one existence. Such coalescence is possible on account of the essential identity between the human soul and the divine. For whether it is the passionate fervour of Jalaluddin Rumi or the cool logic of Mansur the Hallaz, the Suffism of Baejid Bostani or that of Junaid, the factor that is common to both the types of Suffism, (the passionate and the thoughtful variety) is the realisation of the divinity of the human soul. For the many, is the manifestation of the One. "This then is how the Suffis understand the doctrine of the Divine Unity. (Tawhid). Not merely is there 'no God but God' as the Mohammadian profession of Faith declares, but there is nothing but God."<sup>\*</sup>

Such knowledge is not to be found any where, other than in the Veda.

वहिस्ता श्वा

वहिस्ता येम्

अषा वहिस्ता हजओषेम् ।

Atharva Veda-Bhrigu Khanda-Sukta 28, Rik 8.

Thou art best and I am best, and let me unite with You through Asa, the best.

Yet it is not in all the Vedanta that there is scope for Devotion along with Monism (Adwaita)—that is to say, the point of view is not always that of Qualified Monism or Vishishtā-Dwaita (विशिष्टद्वैत). The stand-point adopted in most of the Upanishads is that of Jnana

\* Browne—Literary History of Persia, Vol. i, p. 439.

Yoga, rather than that of Bhakti Yoga. Lokamanya Tilak referred to this fact, when he traced the origin of the Bhakti Yoga, to the Pancharatra School, rather than to any of the orthodox Upanishads. Bhakti Yoga is to be found in the Atharva Veda—the Bhargava Upastha (Avesta) and the Angirasa Nigama (particularly in the Gatha of Zarathushtra and the Prisni of Ramchandra). The Gatha of Atharvan Zarathushtra is *par excellence* the Scripture of Suffism. The adopted son may be ignorant of his real father; Jalaluddin Rumi may not recognise the source of his inspiration, but that does not obliterate the past, the relationship is still there. It is not in every land that Mansurs and Baejids are born.

The good historian of the Persian Literature however, though very much pained at “the accursed racial feeling” even amongst “scientific men,” unwilling “to accord to the Jews any priority or excellence over the Aryan peoples,”\* yet sees his way to contest the Persian origin of Suffism, even though merely on *negative* grounds. “The other, or the Persian form of ‘the Aryan Reaction theory’ would regard Suffism as an essentially Persian product. Our comparative ignorance of the undercurrents of thought in Sassanian times, makes it very difficult to test this theory by the only safe method, the historical.”†

Ingornance no doubt, but what the ignorance is due to, only the impartial historian himself knows. For when the question of the origin of Suffism comes, there is ‘a comparative ignorance of the Sassanian period.’

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\* Browne—Literary History of Persia, Vol. i, p. 29.

† “ “ “ “ “ Vol. i, p. 419.

But when the occasion for vilifying the Zarathustrian presents itself, the term Khwetwadatha is laid under full contribution. A historian of the *Iranian culture*, whose "appreciation of the Koran grows the more I study it, and endeavour to grasp its spirit, while the study of the Avesta, save for philological, mythological, or other comparative purposes leads only to a growing weariness and satiety,"\* could hardly be expected to tolerate the Persian origin of the Suffi cult. For it takes away by one sweep, from the fold of Islam, all the poets and philosophers of Persia, all that is vaunted as its glory. He could hardly admit that Hafiz and Jalaluddin Rumi, Avicena and Ghazzali, owe their equipment and culture to the inspiration of the Gatha.

The central idea of Suffism is "Dependence on the self alone and independence of everything else." This is boldly laid down in the Gatha

नो ईत् ता ईम् क्ष्वाळस्  
 वण्यो केवीनो पेरेतो जेमो  
 जरथुश्नेम् स्पितामेम् ह्यत्,  
 अद्मी उरुरओस्त् अस्तो,  
 ह्यत् हेई ईम् चरतस्चा,  
 अंधोदेरेस् चा जोईपेन् वाजा .

—Gatha, 51-12.

The Kavis, frivolous as they are, could nowhere achieve that state of contentment, which Zarathushtra Spitama attained even in this earthly life. For in the

\* Browne—Literary History of Persia, Vol. i. p. 102. A directly opposite opinion is expressed by Schopenhaur in "The World as Will and Idea"—Vol. ii, P. 362 "I have not been able to discover one single valuable thought in it."

strength of his soul, Zarathushtra was the conqueror of both the moveable and the immoveable—they had no power over him.

The lamp had been kept burning, by the Sayoshants and Maghavats, ever since the first Prophet of the Aryan race had lighted it.\* And Mr. Browne need not have shut his eyes, to the references to Khwetwadatha found in the Arda Viraf Nama,† of the Sassanian age. Mischievous enemies and ignorant friends may have combined to put upon it a vicious interpretation, but the word does not mean anything else than the marriage of the self with the self, the union of the Lower with the Higher self, the merging of the human soul in the divine.‡

It is this marriage song, in union and separation, in overture and rapproachment, that Hafiz is never tired of singing—he does not like to take his hands off from it.

जे दस्त-ए एस्क-ए तू जानरा ना मिथुरद हाफेझ ।

कि जान जे मेहेजत-ए शिरीन ना मिथुरद फरहाद ॥

Hafiz would not take away his soul off from the hand of your love. For the soul does not complain of a labour of love. (Just as Farhad did not take his soul away from the labour of Shirin).

Hafiz thus interprets the inner spirit of the Gatha, and is the National poet of Iran in a truer sense than Firdausi is. Suffism is the natural development of the religion of the Gatha, and all the Sufi poets, in spite of

\* Billimoria—अषो जरथुश्त्र अने तेमनो पेगाम. p. 257-261.

† Buch—Zoroastrian Ethics, p. 130.

‡ Billimoria—Zoroastrianism in the Light of Theosophy, p. 320.

their Muslim garb, are the spokesmen of the cult of Zarathushtra.

“The Muslim desires to offer to God the reverence due to Him; but to establish a personal relationship between himself and God is far from his thoughts.”\*

That Love for the Idol of the heart, *But-parasti* as it is called, was to be found only amongst the Magians, is a matter of common knowledge, or at least used to be, before people acquired their notions from impartial historians like Mr. Browne. At least the Suffis believed that to be the case.

दर हृदये मघान-म्  
 ओं पिसर चे खोश गुफ्त ।  
 वा काफिरान् चि कारत  
 गर हुत नामि-परस्ति ॥ —Hafiz.

“How appropriate is the remark that the little boy made to me in the circle of the Magians: “What is the good of your coming to the Magians, if you do not learn how to love the idol?”

In any case, it is the Zarathushtrian, who in his equity for men and love for God, is better fitted to enjoy the Suffi sentiments, than one in whom the hatred for the Kafir, and the fear of God, has dried up all natural tenderness of the human heart. And so, the Suffi poet really belongs to him. Just as the Mahabharata says—

धेनुर् वत्सस्य गोपस्य स्वाभिनस् तस्करस्य च ।  
 पयः पिबति यस् तस्या धेनुस् तस्येति निश्चयः ॥

—Santi Parva, 58-15.

\* Macdonald—Vital Forces of Christianity and Islam p. 90

The calf, the cowherd, the owner and the thief all claim the cow to be his own. The cow really belongs to him who enjoys the milk.

Suffism really belongs to him who can enjoy it the most—not with a trembling heart like that of Maulana Shibli, who says that “though true in reality yet the admission of it would be harmful to many”\* (because inwardly conscious of the danger of giving utterance to any idea not consistent with the Koran) but with the enthusiasm of one who sees in the idea, the natural development of the thought contained in his scripture.

1 2 3  
हमेम् तत् वहिस्ताचित्

4 5 6 7  
ये उषुख्ये स्यसचित् दह्या,

8 9 10  
क्षयांस मद्दा अहुरा

11 12 13 14  
येह्या मा आइयिसचीत् द्रय्या. —Gatha, 32-16.

1 2 3 4 5 6  
Verily it is best, that I would get the better of my  
7 8 11 13  
weakness† and rule over all, wherein is the termination  
14  
of all dualism.

For it is in the realisation of the fundamental unity of the human soul with the divine, that all its

\* Parsis (A People of the Book)—Rezvi, p. 54.

† The conquest of जम्भ or दम्भ (weakness) is associated with the name of the Prophet of the Asuras, even in the Mahabharata as:—

इति स्म भाषते काव्यो जम्भ त्यागे महासुरात्

—Sabbhaparva, 61-12.

Thus said Kavya, to the Asura chiefs for their getting rid of weakness

strength lies. It is only on account of being a spark of the Divinity that the self can dictate, (as to how an object would effect it) instead of being dictated to.

मझ्दाइ अवत् क्षध्रेम

यत् होइ वोहु वक्षत् मनंहा. —Gatha, 31-6.

It is the strength of Mazda Himself, that is found in the conscience.

It is the only a glimpse of this communion that can create the favour which will cry out—

हाफिज गर आशेक ओ मस्त-ई,

दिगर राह बाज गोयि ।

आशेक-ए यारम् मारा बा

कुफर ओ बा इमान चे कार ॥

O Hafiz, if you are loving and intoxicated, then cry out again "I am fond of my Friend. What need have I of orthodoxy or heresy?"

### (7) Bhakti-Yoga and its two Prophets.

But the Path of Jnana Yoga is not the path of the Gatha. The worship of the Impersonal Brahma of the Upanishads, is substituted by that of the Personal Mazda, in the Gatha of Maghavan Zarathushtra, and that of Personal Vishnu, in the Prisni of Bhagavan Ramchandra. Thus, it is these two Atharvans, (founders of the house-holder's religion, as opposed to that of the ascetic), Maghavan Zarathushtra and Bhagavan Ramchandra, who laid the foundation of the Bhakti Yoga.

It is on account of their gospel of Bhakti Yoga, that they were recognised as Atharvans or Prophets,

and the Veda that grew up around their gospel, came to be known as Atharva Veda\*—(1) The Atharva (Angirasa) Nigama, and (2) The Atharva (Bhargava) Upastha.

With the name of Bhagavan Ramchandra is associated the institution of symbol worship (प्रतीक उपासना), of which image-worship is only one of the varieties. Thus Devi-Bhagvat, Kalika Purana, Brihan Nandikeshwar and Brihad Dharma Purana, all attribute the inauguration of the Durga Puja, to Bhagavan Ramchandra, on the eve of his battle with Ravana.† The following lines which form the refrain of one of the hymns of the Atharva (Angirasa) Veda, lend considerable support to this theory.

इन्द्रं या देवी सुभगा जज्ञान ।

सा न एतु वर्चसा संविदाना ॥—Prisni, 9-18.

(Atharva-Angirasa, 6-38).

May the Goddess, who gave birth to Indra, come to us effulgent in her glory.

[In the Rigveda, we are accustomed to hear about the glories of Indra, and not of the goddess who gave birth to him.] We see here the beginning of the Mother-cult—the Tantrik cult of worship of God as mother.

\* of छन्दांसि नाम क्षत्रिय तान्यथर्वो पुरा जगौ महर्षि संघ एष ।

[Mahabharat-Udyoga parva, 43-50].

Veda composed by Atharva is the Atharva Veda.

† रामस्यानुग्रहार्थाय रावणस्य वधाय च ।

रात्रावेव महादेवी ब्रह्मणा बोधिता पुरा ॥

Kalika Puran, 60-26.



Be that as it may, Image-worship is particularly an Indian Institution, and it is in the fitness of things that the Prophet of India be associated with it.

Thus Maghavan Zarathushtra is the Prophet of the non-symbolical Bhakti yoga, and Bhagavan Ramachandra of the symbolical variety. And if intellect can give us only a knowledge of the thing, but not the thing itself, which is available only through feeling then Zarathushtra and Ramachandra are the greatest Prophets of humanity. Ramanuja is the exponent of their philosophy, and Hafiz is their poet.

The highest unification is to be found in Bhakti, in feeling alone. In knowledge, there is still a duality, the duality of the knower and the known. Thus the Samadhi<sup>1</sup> (identity) is Savikalpa<sup>2</sup> (heterogenous). While in feeling, the lover and the beloved coalesce into one whole. There is complete identification and the Samadhi is Nirvikalpa<sup>3</sup> (homogeneous).

This is how Mazda-yasna leads to the realisation of the Brahma.

अत् तोइ हवाइस् वदोम् वक्षत् अहूरा.

—Gatha, 48-1.

And to Bhakti-yoga, it is Maghavan Zarathushtra and Bhagavan Ramachandra that guide the way for us. They are the real Atharvans, who brought down for us, the flame of Divine Love.

For the term Seraoshem is derived also from the root श्रिप् which means to burn. And the word is quite

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१. समाधि २. सविकल्प ३. निर्विकल्प.

appropriate to describe a state, wherein the flame of love burns bright.

All thoughts, all passions, all delights  
And whatever stirs this mortal frame;  
All are but ministers of Love  
And feed its sacred flame.

Various explanations have been given as to why Fire is held sacred by the Parsis. And Professor Wadia has written several pages in defence of the practice.\* Fire is generally held to be symbolical of purity. I would rather think it to be symbolical of Love.

In love there is a complete metamorphosis of the human soul. The man who had all along been thinking of his own interests only, and regarding others as merely instrumental to his own happiness, suddenly finds the centre of gravity shifted to another point, and considers himself happy only in administering to the happiness of another. It is herein that the distinction between love and attachment lies, though from outward appearance alone, one is likely to be mistaken for another. One is based on self-indulgence, and the other on self-sacrifice

In both there is a feeling of want. But while in Attachment the desire is *to take*, in Love, the desire is *to give*. One is indicative of the poverty of the soul and the other, of its wealth. We shall fail to appreciate the glory of the Religion of Atharvan Zarathushtra, if we fail to see that it is based on the recognition of the wealth of the soul.

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\* The Message of Zoroaster.

It is said that of all animals, only human beings can laugh. It was probably to draw pointed attention to this unique Possession of ours, that Maghavan Zarathushtra had laughed just after his birth.\* It is equally correct to say, that of all animals only human beings can love. And it is on this unique faculty of ours, that the Religion of Atharvan Zarathushtra is based.

For "Love is Heaven and Heaven is Love." It is through love alone, that God is accessible. If the totality of beings live in God, then one cannot repel any of the parts and yet live in God. Love is the law of unification, of co-hesion, and therefore the law of union with God.

"If you do not care to love God, love somebody. But do not humbug yourself that you are loving the right way, if not loving from the heart. And I will tell you, how you will know as to whether you are humbugging yourself. If you love somebody with all your heart, with all your soul, from the bottom of your heart, you will find that that realm which is in the bottom of your heart, the love-realm, will shine forth through your mind, will shine forth and it will go to every-one, every-one; and you will love all, all by and by; because the door has been opened, and the love that is within you will shine forth; and you will bless the man, bless the object, whom or which you have loved so whole heartedly, that you have loved with all your being, with all your soul."†

This Divine Love may be compared with Fire, which burns off the dross and refines the pure gold.

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\* Pithawala—Light of Ancient Persia, p. 26.

† Light on Life—Baba Bharati, p. 33.

Like the all-consuming fire, it burns off all the lower sentiments and removes the darkness of the soul, and sheds a cheerful light all around.

"You will find, the more you love, the greater the reward, that it fills you with the happiness which, again, is the attribute of that love; the happiness that never will cease, the happiness that will flow from within out, the happiness that will think through every fibre of your being, that will fill every cranny and crevice of your being; the happiness which will illumine you entirely, and you will feel that you are independent of everything on earth; independent, because you are not dependent any more, for your happiness, on any external things, if you are happy from within."\*

It is not however to everybody that such good fortune comes. "Few are chosen where many meet." It cannot be claimed as a matter of right, it depends on His grace. As the Katha Upanishad says:—

यम् एवैष वृणुते स तेन लभ्यः।

तस्यायम् आत्मा विवृणुते तज्जं स्वाम्॥

Only he, *whom He favours*, knows Him. To him the self reveals itself.

Or as the Gatha puts it.

अत होइ वोहु सेरओषो जन्तु मनंहा,

मझ्झदा अद्दाइ यद्दाइ वशी कद्दाइ चित्.

—Gatha, 44-16.

May Divine Love, because of Conscience, flow to him *whomsoever Thou wishest*.

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\* Light on Life—Baba Bharati, p. 34.

This attitude of complete self-surrender is natural only to the follower of the Bhakti Yoga, as preached by Atharvan Zarathushtra.

अथा ने अंहत् यथा हवो वसत्. —Gatha, 29-4.

यत् मझ्दा स्पेन् तवा. —Gatha, 51-18.

अवत् यासांसवे ह्यत् वे इस्ता वहिस्तेम्.

—Gatha, 49-12.

For his Bhakti Yoga is based on Karma Yoga. The Karma Yogin is established in Kshathrem. So his happiness does not depend on the acquisition of any outward objects—he has no objects to desire. Until this position is reached, one may utter with his lips : “*Thy* will be done,” but the heart does not respond. It yet likes to cry out; “*My* wish be fulfilled” for he still has a wish of his own.

This is the cult of Bhakti Yoga. It is not a blind faith which does not take notice of the final issues of life, as to whence one comes and whither he will go.

चिश् अहि कद्वा अहि. —Gatha, 43-7.

But it is fully cognisant of the fact that the love of Mazda leads to unification with the Brahma.

हदा वेस्ता वहमेण् सेरओषा रादंहो.

—Gatha, 46-17.

Without this Ames’a of Seraoshem the system would have been as good as Karma Yoga of Dharma-  
raja Gautama. But Atharvan Zarathushtra had come down for the propagation of Bhakti Yoga as well.

मधुयन्त्ये चा वास्त्रयाइ चा थ्वोरेस्ता ततथा.

—Gatha, 29-6.

It has been said, that "love of justice is in most cases fear of injustice" i. e., fear of getting injustice for himself. And Love of God is in many cases nothing but Fear of God. "Show me" said one of the wild Bedouins, "where Allah is to be found, for if we could catch him un-awares, we would spear him on the spot, for who but he lays waste our homes, and kills our cattle and our wives?"\* It was for Atharvan Zarathushtra to point out that "unless in worshipping God we honour goodness, we really insult God."† And so he founded his Religion on a "supreme faith in the essential goodness of God and men."§—"A religion based upon the love of God attested by the love of man, "a love that casts out fear, suspicion, jealousy, envy, distrust, personal, social and national."

#### (8) Germ of Vaishnavism in the Gatha.

We have already stated that Lokamanya Tilak, in his Gita-Rahasya, traces the origin of the Bhagavat Dharma to the influence of the Pancharattras. Told in plain language, this means that Vaishnavism owes its origin to the cult of Zarathushtra. Thus Zarathushtra or Narayana, as he is called in the Mahabharata, is reckoned the first Prophet of Vaishnavism.

Both the products of the cult of Gatha, viz., Vaishnavism and Suffism are based on the foundation of love. In both the systems, the place of honour is

\* Thoughts on God and Religion, Fletcher Williams, p. 23.

† " " " " " " p. 28.

§ Ibid, p. 36.

accorded to the conjugal form of love, for not only is that the strongest sentiment in man, but herein there is a greater identity of interest, between the lover and the beloved, than in any other form of love. Yet conjugal love is only one of the five forms of love, that the Vaishnava Philosophers described. Love may broadly be divided into three classes, according as it is entertained towards a superior, an equal or an inferior. The relationship with a superior, may be that of the master and the servant, or that between parents and children. Similarly love for an equal may be subdivided into love for a friend or love for a consort. The term for Feeling in Sanskrit is रस, and these five varieties of love have been noted by the Vaishnavas as दास्य, शान्त, सख्य, माधुर्य and वात्सल्य Rasas. Dasya (Servitude) is the attitude of Judaism and Islam, and Santa (Devotion) that of the Christian. Sakhya (friendship) is the sentiment of the Ramayets, and Zarathushtrians. Madhurya (consortship) is the view point of the Krishna-ites and the Suffis, while the Madonna of the Roman Catholic Christian, (as did Yashoda for Krishna) entertains towards the little Christ, what may be called the Vatsalya (Parental) affection. There is not however a better Rik in the whole of the Vedic Literature than what we find in Gatha 53-4, about this five-fold classification of the sentiment of devotion.

या, <sup>1</sup>फेध्रोई <sup>2</sup>विदात् पइथ्यए चा

<sup>3</sup>वास्त्रएव्यो अत् <sup>4</sup>चा खएतओवे

<sup>5</sup>अषाउनि अँषवन्वो.

—Gatha, 53-4.

Who is to me a Father, a Husband, a Servant, a Lord and a Comrade.

This is the reason why the inauguration of the Bhakti cult is attributed to Atharvan Zarathushtra, and why Narayana Zarathushtra is counted as the earliest Prophet of Vaishnavism.

The Karma Yogin realises his unity with God by submerging his Individual self in the Personal self. "It is no longer I but Christ liveth in me." The Bhakti-Yogin cannot love God and yet hate any of his creatures. The Jnana-Yogin realises, that every phenomenon is the manifestation of one and the same noumenon. So that all of them, by different ways, come to the same destination, viz., realisation of Adwaita or Monism.

The perfect Bhakti-Yogin ultimately reaches that stage of spiritual advancement wherein one feels the omnipresence of God. He sees God, not only in light, but also in darkness, not only in life but also in death, not only in prosperity but in adversity as well.

Religions not based on Philosophy, find it difficult to reconcile the Problem of Evil with the omnipotence of God. If all that is good is God, where does the evil come from? The difficulty does not occur to those who recognise both the Nirguna and the Saguna Brahma, i.e., both Brahma and Mazda. God is the concentration of all that is good, while in the Absolute all the contraries are reconciled. Good and bad, right and wrong, cover only a part of the world



of experience. A tiger devours a man, is it guilty of murder? Can a child be held responsible for breach of trust? Bhakti Yoga looks from the point of view of the Relative, and is devoted to the Personal Mazda. Jnana Yoga looks from the point of view of the Absolute, and knows only the Impersonal Brahma. In the words of Sankaracharya, one is true from the व्यावहारिक point of view, and the other from the पारमार्थिक point of view.

But if we remember that man is not wholly a brain, but a heart also, *not a dealer in logic only, but a being that might weep*"\* we shall continue to be ever grateful to the Twin Prophets of Bhakti Yoga—Maghavan Zarathushtra and Bhagavan Ramchandra.

#### (9) The Two National Prophets.

And we can do nothing better than gratefully remember the names of these two great National Prophets of the Aryan race, who gave to Ethics the dignity of Religion, and to Religion, the rationality of Ethics. They gave to India and Iran their National Religion, while Gautama and Mahavira each came with a world religion. As Internationalism is not an abstract idea void of all particulars, but as the way to Internationalism lies through Nationalism, Zarathushtra and Ramchandra would for ever, continue to hold a place of affection and honour in the life of the Aryan people. Moreover being based on the international Ethics of the Dhammapada, and supplemented by the international metaphysics of the Uttaradhyayana Sutra i. e., forming necessary

\* Thoughts on God and Religion, Fletcher Williams—p. 99.

parts of a complete whole, consisting of the systems of the Five Great Super-Prophets, the position of the Gospels of Atharvans Zarathushtra and Ramchandra is quite unique. Their Nationalism is only a part of Internationalism, a necessary stage in the progress of Internationalism. Thus these two Prophets are indispensable to humanity for the realisation of the dream of a common cosmopolitan life. The Aryan race has evolved the five great Scriptures of humanity (The Vedanta Tripitaka—consisting of the baskets of Karma, Bhakti and Jnana), viz. (1) the Dhammapada, (2) the Uttaradhyayana Sutra, (3) the Gatha, (4) the Prismi, and (5) the Gita. They have no need of any other Book, of any other Prophet. The Scripture of the Non-Aryans can be useful to humanity, only if interpreted in the light of Vedanta Tripitaka. These may therefore supplement the Non-Aryan scriptures. I say supplement and supplant, for that is the method of the Semites.\* For not a dull monotony, but unity in variety, is the characteristic thought of the Aryan mind. And the great Prophets who taught us how to keep clear of the Scylla of monotony, and the Charibdes of Chaos, who taught us how to proceed to internationalism, without losing our nationalism, are Maghavan Zarathushtra and Bhagavan Ramachandra. It is the variety of the parts that lends beauty and

\* The present day Turkish revolt against Arabicisation deserves note.

"God says in the Koran 'Verily we have sent down the Koran in the Arabic language, so that you may understand it.' From these words it is evident that the Koran has been addressed to the Arabs and the Turks can have no share in it.....The Arabs have ruined us (the Turks) by forcing upon us an Allah of their own creation."—Dr. Abdullah Djavid Bey—Modern Review, October 1929, p. 476.

strength to the harmony of the whole—the charm of the rainbow is due to the contrast of colours. The Dark Ramchandra and the White Zarathushtra would make up the whole month of our national life. We shall still continue to write the Nagari from the left and the Zend from the right, and yet feel ourselves to be members of the same community, to realise that the right and the left hand both belong to the same individual. Yet let us not be an exclusive people, let us following the lead of Ekanatha Guru Govinda Sinha open our doors to all and sundry, and there is no doubt that the whole world will flock to our fold—some under the guidance of Atharvan Zarathushtra. For in the Vedanta Tripitaka, there is the perfection of the Philosophy of Religion. If one knows the Tripitaka, he has no need of any other scripture; if he does not know it, no other scripture will avail anything.

आराधितः यदि हरिस् तपसा ततः किम् ।

नाराधितः यदि हरिस् तपसा ततः किम् ॥

If Hari *is* worshipped, what need of penances? and if Hari *is not* worshipped, what good in penances?

Lokamanya Tilak, in his epoch-making work, Gita Rahasya, has proved, that at the time of the advent of Narayana (Zarathushtra), the vedic society was divided into two opposite schools of Jnana Kanda and Karma Kanda.\* The one advocated the renunci-

\* It should be noted that Karma Kanda is different from Karma Yoga and Jnana Kanda from Jnana Yoga. Karma Kanda is the performance of ceremonials in the hope of the pleasures of heaven. Karma Yoga is doing duty for the sake of duty—renunciation of hedonism. Jnana Kanda is the renunciation of ceremonials, and adoption of the life of the ascetic. Jnana Yoga is the renunciation of the result of action and not of action itself. The Jnana Yogin does not aim at any particular result, all actions are to him of equal value—he does not aim to achieve anything.

ation of all actions, and the other advocated the performance of endless ceremonials for gaining the pleasure of heaven. Both these systems were based on wrong views of life. On the one hand it is not possible to renounce all action, on the other hand pleasure cannot be the end of life. "There is no doubt that utilitarianism explains a good deal of human life, but it is life on the lower plans. The higher a man rises in moral development, the poorer he feels life to be, apart from the awards and decisions of conscience. According to his intelligence, will he be able to understand what is useful to him and what is hurtful; what will be likely to lead to gain, and what to loss. But he does not feel satisfied to rest there, for *the clear discernment of conscience looks beyond mere pain or pleasure*, which loss or gain bring, to moral principle and as far as preference goes, chooses that which is right and true, apart from the loss or gain they bring."† A third School advocated the system of Niskama Karma or duty for duty's sake—renunciation, not of action, but of hedonism. It is however in Bhakti Yoga, which united the idea of Divine Grace with Niskama Karma, that this third school found its consummation. Bhakti Yoga, with its insistence for action, was more suited to the expression of National Ideas, than Jnana Kanda with the colourless renunciation of all action. Thus it is that the twin Prophets of Bhakti Yoga, Atharvan Zarathushtra and Atharvan Ramachandra, are more closely associated with the national institutions, e. g.—Sacred Cord ceremony, than the Prophets of Karma Yoga and Jnana Yoga. Consequently, the life

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† Thoughts on God and Religion, by Fletcher Williams, p. 120.

of the householder appeals to both these Prophets who have been called Atharvans or Protectors of (Household) Fire.\* “We are led to two main divisions of the Vedic Literature, the three Vedas with their Soma Sacrifices, and the Atharva Veda with the House (गृह) ceremonies i. e., the hieratic and the popular religion respectively.”† But while Bhagavan Ramachandra recognised all the four stages of life (the Brahmacharya, the Grihastha, the Vanaprastha and the Bhikshu)—though having a preference for the life of the householder—Maghavan Zarathustra recommends only the life of the busy householder.

योई स्पेन्तां आर्मइतिम् ध्वह्या,  
मद्भदा वेरेखांम् विदुषो  
दुष-प्यओथना अवयजत्,  
वहेउस् एविस्ती मनंहो.  
अएव्यो मश् अषा त्यजदत्,  
यवत् अह्यत् अउहना क्षफन्ना.

—Gatha, 34-9.

Those who can work, but do not, fall away from the Path of Rectitude.

No one can afford to neglect the Household Fire.

अत् तोई आतरेम् अहुरा,  
अओज्ञोहवन्तेम् अषा उसेमहि;  
असिस्तेम् एमवन्तेम्,  
स्तोई स्पेन्तेम् चिथा अवहेम्.

—Gatha, 34-4.

\* cf अग्निः सप्तम् वाजम्मरं ददाति ।

अम्मिर् वीरं श्रुत्यं कम्मनिष्ठाम् ॥—Rig Veda, 10-80-1.

Fire promotes the growth of Enterprise, and heroes and Devotion to work.

† Bloomfield—Atharva Veda and Gopatha Brahmana, p. 2.

It is on account of his insistent advocacy of the Household Fire, that Maghavan Zarathushtra became known as Atharvan (Protector of Fire). Similarly Bhagavan Ramchandra also became known as Atharvan. And so the Atharva-Sikha Upanishad begins with a salutation to him.\*

It is worthy of note that the institution of offering sacrifices in fire was imitated by Moses.

"Fire was regarded as the most important means of offering sacrifices unto Jehova, and thus Mosaic Law strictly prescribed that Fire should be kept burning continually on the alter (Levit,—vi-12, 13.)"†

The tenet of non-asceticism was caught hold of by the Persian Moslems, and they created a hadis, for attributing it to Muhammad, with the help of the saying "La Rahbaniyat fe ul Islam,"—there is no asceticism in Islam. Hadis is the system devised by Moslem Divines, for supplementing the Koran, and importing into Islam the good point of other religions,‡ by attributing to Muhammad, the words and deeds of other Prophets,§ particularly of Atharvan Zarathushtra.

Muhammad is reported to have said "If you meet with any lofty utterance, do not hesitate to attribute it to me. I must have said it."×

\* ओंकारार्थतया भातं तुर्यकाराग्रभासुरम् ।

तुर्यं तुर्यं त्रिपाद् रामं स्वमात्रं कलये अलङ्ग ॥

† Rezvi—Parsis, (A people of the Book), p. 97.

‡ Macdonald—Aspects of Islam—p. 99.

§ Margoliouth—Early Development of Muhammadianism—p. 148.

× Lammens—Islam (Institutions and Beliefs)—p. 72.

The process of inventing Hadises went on to such length, that it became impossible to reconcile the contradictory Hadises, even by reducing their number, from seventy thousand, to seven thousand, as has been attempted by Sahi Bokhari\* and Sahi Muslim, the two Books of Hadis, that are held to be most genuine. This huge tower of Hadises at last went down under its own weight. "Lam nara, la Sabhina fi shain akuhala, minhum la hadis"—"In nothing do we see pious men given to falsehood, than in hadis." †

Similarly while Bhagavan Ramachandra recognises all the four castes, Maghavan Zarathushtra has no respect except for the militant Kshatriya.

के अर्याम्ना के खएतुस्, दाता इस् अंहत् ।

ये वेरेजेनाई वंऊहीम् दात् प्रशस्तिम् ॥

—Gatha, 49-7.

So also while Bhagavan Ramchandra recognised the system of image worship, Maghavan Zarathushtra opposes it vehemently.

कदा अजेम् मूरयेम अह्या मगह्या ।

—Gatha, 48-10.

So that in these two matters only, viz. (1) the recognition of caste and stage and (2) the institution of Image-worship, these two Great Prophets of the Eastern and the Western Aryan-Land, stand contrasted. Atharvan Zarathushtra knows only one caste, viz., the militant Kshatriya and only one stage viz., the active householder. He does not recognise the system of Image

\* Guillaume—Traditions of Islam—p. 29.

† Nicholson—Literary History of the Arabs—p. 145.

worship. In other respects there is a great similarity between these two Vedic Prophets, whose active dutiful lives of ideal purity is a wonderful mixture of softness and hardness—of the sternness of duty and the tenderness of sympathy.

वज्रादपि कठोरणि मृदूनि कुसुमादपि ॥

Hard as the flint and soft as the flower.

Both of them are national to the very core—upholders of the national institutions. Ramachandra is the Zarathushtra of India and Zarathushtra is the Ramachandra of Iran\*—and like the right and the left eye, they are the indispensable limbs of the same Aryan Culture. In the Vedanta Tripitaka—the Gatha of Atharvan Zarathushtra and the Prisni of Atharvan Ramachandra form very important links. They represent the Bhakti Yoga (in its two types—the symbolical and the nonsymbolical variety) which connect the Karma-yoga of Gautama, and the Jnana Yoga of Mahavira. In between themselves, the families of the Bhrigus and the Angirases had made up the whole of the Bhakti Yoga. And to their great representatives, Atharvans Zarathushtra and Ramachandra, let us approach in humility and love, if we are to learn the secrets of Bhakti Yoga. For God is accesible only through love.

पुरुषः सः परः पार्थ भक्त्या लभ्य स्त्वनन्यया ।

यस्यान्तस्थानि भूतानि येन सर्वं मिदं ततम् ॥

—Gita, 8-22.

\* This is why in Some Puranas, Zarathushtra with his Kshatriya Ideal, has been called Bhrigu-Rama (Parasu-Rama) as opposed to Raghu Rama i. e. Rama of the Angirases. Parasee Rama means Rama of Persia.



The Highest Being in whom all creatures live and who prevades the whole universe is accessible through unflinching devotion.

And then the prayers of Mazda would constantly be on our lips.

सततं कीर्तयन्तो मां यतन्तश्च दृढव्रताः ।  
नमस्यन्तश्च मां भक्त्या नित्ययुक्ता उपासते ॥

—Gita, 9-14.

Or as the Gatha says.

ताम् यजाइ खाइस् नामेनीस्,  
पह्रि चा जसाइ वन्ता .

—Gatha, 51-22.

Let us Sing your name and walk around you, my friend.

As we find also in the Rigveda.

The sage Bamraka thus approaches Indra with prayers. May Asura Mazas favour him.\*

एवा महो असुर वक्षथाय,  
वघ्नक पद्भिर उपसर्पद् इन्द्रम् ।

—Rig, 10-99-12.

ॐ नमो नारायणाय जरथुस्त्राय धर्मराजाय नमः ॐ

\* 'Asura Mahas' of the Rigveda, reminds us of the 'Assara Mazas' of Hommel's discovery (Moulton—Early Religious Poetry of Persia—p. 73). 'Bamraka' reminds us of 'Barmak' or Barmecide ministers (Brown—Literary History—vol. i. p. 257) and the verb 'Bakshathaya' reminds us of 'Bakshayinda' of the Khordeh Avesta.

## IX. Amretetat or ज्ञानयोगः

### The Path of Union.

वएदा तत् या अह्मी मद्भदो अनएषो,  
मा कम्न-कश्वा ह्यत् चा कम्नाना अह्मी.

—Gatha, 46-2.

#### (1) The meaning of Amretetat.

Last of all we would take up the Amesa that represents the last stage in the development of man. This is Amretetat. To what extent the ideal of Amretetat was current in the age of the Upanishads, will appear from the supplications of Maitreyi, as reported in the Brihad Aranyaka Upanishad.

येनाहं नामृतः स्याम् तेनाहं किं कुर्व्याम्.

—Brihad Aranyak-Ch. 4-Sec. 5.

‘What would I do with that, which does not bring me Amretetat?’

The idea is not unknown in the west as well. Thus we hear it often said, “What does it avail if a man gains the whole world, and loses his own self?”

Even the two words, Amritatva and Immortality, came from the same root Mri-to die.

The term Amretetat thus is very familiar. Its connotation however does not seem to be equally clear.

The question of survival after death, is for ever likely to be an open question. In any case the truth

of the matter is not very plain and capable of scientific demonstration. To build any religious system on such a large assumption, is very unsafe. It is unlikely that Maghavan Zarathushtra founded his system on such an unstable basis. We would therefore do well to try to understand the real import of Amretetat.

We have already seen how in speaking of Kshathrem, Atharvan Zarathushtra had pointed to that supreme fact in the moral economy of man, that spark of the Divine Fire within him, which makes a man the master of the circumstances. By the dint of his own strength, he can turn an unpleasant situation into a pleasant one. There is thus nothing in the world, which can dictate as to what should be its value for him. All things lose their value on him—he is independent of all. For, "Consciousness of this ability to do without happiness, can raise a person above the chances of life, by making him feel, that let fate and fortune do their worst, they have not the power to subdue him."\*

This is how the Brihad Aranyak Unanishad expresses the idea.

आत्मानं चेद् विजानीयाद् अयम् अस्मीति पुरुषः ।  
क्रिमर्थं कस्य कामाय शरीरं अनुसज्जरेत् ॥

—Ch. 3-4. .

If a person comes to know what he is (what power lies concealed in him), for what pleasure would he run after external objects ?

The same thing has been said in the Gita.

\* Mill—Utilitarianism p. 23.

यस् त्वात्मरति रेव स्याद् आत्मतृप्तश्च मानवः ।  
आत्मन्येव च सन्तुष्टस् तस्य काम्यं न विद्यते ॥

—Gita, 3-17.

What need has he for other things, who finds pleasure in his own Self, is self-content and self-dependent!

Undying faith in the power of the soul, and a life lived in the light of that faith, is what is enjoined by the discipline of Amretetat.

Thus we find in the Katha Upanishad.\*

पराचः कामान् अनुयन्ति बालाः ।  
ते मृत्योर् यन्ति विततस्य पाशान् ॥  
अथ धीरा अमृतत्वं विदित्वा ।  
ध्रुवं अध्रुवेष्विह न पार्थयन्ते ॥

The fools run after pleasures and they fall into the snares laid up by Death, all about.

While the wise men who know Amrita-twa, do not hope to find the permanent in this world of non-permanence.

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\* Katha Upanishad is the most beautiful of all the Upanishads. King Yama here gives instructions to Nachiketas. Babu Abinathchandra Lahiri, in the Bangali Magazine Prachi (Bhadra 1931 B. S.) suggests that the Katha Upanishad was written under the influence of the Zarathushtrians. For the description of the threefold Nachiketa Fire, agrees more with the Bahram Fire (with its three souls) than with anything else. He finds in the word Nachiketa, the Indian form of Nusi Ksheta, the disciple of Yima Ksheta. In any case the Katha Upanishad is acquainted with those two sections of the society, one of whom used to pray three times a day, and other five times.

छायातपौ ब्रह्मविदो वदन्ति  
पञ्चाग्नयो ये च त्रिनचिकेता ॥

(The two Selves) are compared to light and shade by all the Brahma-knowers—those who adore five Fires and those who adore three.

Thus Mritatwa (Death) consists in not utilising the powers of the Self, in yielding up one's self to the powers of what is Not-self, and Amritatwa (Immortality) in maintaining the supremacy of the Soul.

With a thing, which is other than the Self, there cannot be any permanent association. As the Mahabharata says.

धनं वा पुरुषः पार्थ पुरुषं वा पुनर् धनम् ।  
अवश्यं प्रजहात्येव तद् विद्वान् को अनुसज्जेत ॥

—Santi Parva, 104-45.

Either a man will leave behind his possessions, or his acquisitions will part from him (A separation between a man and his possessions is inevitable). When one knows this, he does not complain.

Only that which is a part of the Self, belongs to the Self permanently.

नश्यतीह हि तद् वस्तु नात्मभूतं यदात्मनः  
कथं नश्यति तद् वस्तु स्वात्मभूतं यदात्मनः ॥

—Yoga Vashishta, 4-43-46.

That which is not a part of the Self perishes. How can that perish which is a part of the Self? (If the Self is conscious, [of a loss], it exists, and therefore its parts exist).

Thus Amretetat consists in not running after transitory relationships, but in remaining self-contained.

'An incongruous philosophy,' one might be tempted to say, 'for one who was preaching the doctrine of

Self-realisation, which means realisation (attainment) of all reasonable desires.'

It should not however be lost sight of, that Self-control is as much necessary for preachers of Self-Realisation, as for the votaries of Self-Denial. It is a great corrective against the abuses of Self-Realisation, and prevents its being identified with a vulgar (hedonistic) Self-assertion. Nay, more than that, Self Realisation has got to be based on Self-abnegation. For the expression of the Higher Self, depends on the suppression of the Lower. Hence the maxim of Self-Realisation, as laid down by Hegel, enjoins us to "*Die to live.*" "We can promote our true Being, only by curbing the false, we can further our true happiness, only by renouncing false pleasures. A true positive must always be mediated by a negative."\*

## (2) Nirvana and Amretetat.

It will thus be seen that the ideas of Nirvana and Amretetat are closely connected. They represent the same thing looked at from different points of view. Nirvana is the death of the Lower Self, and Amretetat is the deathless life of the Higher self. The close connection between these two disciplines arises from the fact, that the Bhakti Yoga of Atharvan Zarathushtra is based on the Karma Yoga of Dharma-  
 raja Gautama—not chronologically, as is apparent, but psychologically. When the Buddhist monk in China or Japan, repeats the holy words of the Dhammapada—

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\* A. C. Mitra—Elements of Morals, p. 443

गहकारक दिद्वेसि पुन गेहं न काहसि.\*

‘Thou, the architect of the house (the False Self) I have found thee out. It will no longer be possible for you to make house again.’

We can hear the voice of one who has attained the sublime stage of Amretetat.

### (3) Kshathram and Amretetat.

This need not however lead us to think, that Amretetat is only another name for Kshathram. Amretetat is no doubt based on Kshathram, but it connotes something more.

Amretetat is pure joy—the joy that the Suffi alone knows. The Higher Self alone is the source of all joy, and Amretetat being the permanent association with this Higher Self, the man of Amretetat knows no grief. Whatever may be the environment, whether in the bright sunshine of the day, or in the gloomy darkness of the night, whether in the biting cold of the Himalayas, or in the scorching heat of the Sahara, in the sweet breeze of the spring, or the incessant showers of the rains, in the embrace of a friend or the grip of an enemy, the man of Amretetat is always cheerful.

\* It is said that the following is the Noble Sloka that Dharamaraja Gautama uttered on his attaining Buddha-hood.

अनेक जातिसंसारं सन्धविशमं अनिविसमं,  
गहकारकं गवेषन्तः दुःखा जाति पुनः पुनः।  
गहकारक दिद्वेसि पुन गेहं न काहसि,  
अपि ते फासुका भग्ना गृहकूटं विसंखितम्।  
विसंखारगतं चित्रं तन्धानां क्षवं अथ्यगात्॥

—Dhammpada, 11-8, 9.

Thus even in the hazardous battlefield of the Kurukshetra, Vasudeva Govinda had nothing but smiles on his lips.

तम् उवाच हृषीकेशः प्रसन्नचित्तं भारत ।

—Gita, 2-10.

The duties of the Bhikshu, as laid down by the Bhagavat Purana, is Madhu-Kari i. e., a Bee's Life.

अणुभ्यश्च महद्भ्यश्च पुष्पेभ्य इव षट्पदः ।

सर्वेभ्यः सारं आदत्ते माधुकरीं व्रतं श्रितः ॥

'Like the Bee gathering honey from flower to flower, he collects the essence from the great and the small.'

But really speaking, it is the Suffi, the Saoshyant, who knows how to extract the sweet honey (of joy) out of every circumstance that he comes to. It is really he who is living the life of Madhu-Kari.

However dismal the prospects may be, he will never be dismayed. He knows himself to be superior to them all, and can keep up the liveliness of his spirit, even though—

Joy comes and goes, hope ebbs and flows like the wave,  
Change doth unknit, the tranquil strength of men,  
Love lends life a little grace,  
A few sad smiles, and then,  
Both are laid in one cold place in the grave,  
Dreams dawn and fly, friends smile and die,

Like spring flowers.

Our vaunted life is one long funeral,  
Men dig grave with bitter tears,



For their dead hopes, and all  
 Mazed with doubts and sick with fears  
 Count the hour.

—Mathew Arnold.

Pessimism has no place in his heart and 'change does not unknit his tranquil strength,' for he knows the Higher Self which can create its own happiness.

It is not a fact that attraction and repulsion inhere in things. They reside in the mind,\* and when one can get the better of it, nothing will appear repulsive to him. He will find delight in everything, he will love all.

Thus the life of Amretetat is a life of Beauty, Song and Joy. It is that spirit which made the Rishis of the Upanishads cry out—

आनन्दात् हेव खलु इमानि भूतानि जायन्ते, आनन्देन जातानि जीवन्ति,  
 आनन्दं प्रयन्ति, अभिसंविशन्ति ।

—Taittiriya Upanishad, 7-3.

From bliss we come, in bliss we live, and to bliss return.

It is worthy of note that this Philosophy is said to belong to Bhrigu—the preceptor of the Asuras—सैषा भार्गवी वारुणी विद्या (Taittiriya, 7-3). So that even according to the Upanishads, that philosophy of optimism is associated with the Asura cult.

In Amretetat the life of the Higher Self, does not come like flashes of lightning, few and far between,

\* cf. यद् गिरिषु पर्वतेषु गोषु अश्वेषु यत् मधु ।

सुरायां सिच्यमानायां यत् तत्र मधु तन्मयि ॥ —Prisni, 2-15.

—(Atharva Angirasa Veda, 9-1-18.)

In me is the source of all sweetness.

separated by long intervals of darkness and gloom, but it is an incessant flow of the celestial light, which knows no cessation, knows no death. The Haurva is immortal in him, and that is why it is called Amretetat.

Thus while *Kshathram* is not attracted by pleasure, *Amretetat* is not repelled by grief. So *Amretetat* may be said to be the positive aspect of that, of which *Kshathram* is the negative aspect.

This is why the Suffi is ever happy, ever cheerful, and every object in nature provides for him, a new source of Joy.

शाहीद्-ए दिल-स्वाये मन्  
मि कुनद् अझ बराए मन्।  
नक्स् ओ निगार ओ रंग ओ बु  
ताजा व ताजा नव व नव॥ —Hafez.

"My heart-robbling Beloved provides for me, pictures and paints, colours and scents, new and new, and fresh and fresh."

रओचाओ खेंग् अस्नाम् उक्षा अएऊरस्।  
क्षमाकाई अषा वझाई मझदा अहुरा॥

—Gatha, 50-10.

The heaven, the stars, the sun, the dawn, the day, all sing thy glory (announce thy beauty) O Righteous Mazda.

To his enchanted eyes, every object is engulfed in a halo of glory, every night has obtained the dignity of the night of revelation.

हर खार नखले आयमन, ओ हर सद तूर था.

—Hali.



for the performance of duty, it does not matter in the least, whether he succeeds or fails.

“Even if it should happen that owing to the special disfavours of fortune, or the niggardly provision of a step-motherly nature, this Will would wholly lack the power to accomplish its purpose, if with its greatest efforts, it should yet achieve nothing, and there should remain only the Good Will, then like a Jewel it would still shine by its own light, as a thing which has its whole value in itself. Its usefulness or fruitfulness can neither add to, nor take away anything from its value.”\*

This is why Vasudeva Govinda says in the Mahabharata—

धर्मं कार्यं यतन् शक्या नोचेत् प्राप्नोति मानवः ।

प्राप्तो भवति तद् पुण्यं अत्र मे नास्ति संसयः ॥

—Udyoga Parva, 93-6.

If a man tries to do his duty with all his power, then he gets the merit of it, though his attempts should fail.

Thus, merit lies ‘in the struggle and not in the success,’ may be said to be the central idea of Rectitude or Asa. Amretetat however goes a step further—the farthest that it is possible for the human soul to go. “It does not matter if you fail” is the attitude of Asa. “It does not matter even if you succeed” is the bold attitude taken up by Amretetat.

For, nothing outside of itself, can be the objective of the rational soul.—Relation with any such thing can

\* Kant—Metaphysics of Morals, (Abbott) p. 234.

only be temporary and contingent. A separation, at some time or other, is inevitable.

धनं वा पुरुषः पार्थ पुरुषं वा पुनर्धनम् ।

अवश्यं विजहात्येव तद् विद्वान् को अनुसज्जरेत् ॥

—Santi, 104-45.

Only that which becomes a part of the self, is a permanent gain.

इष्टं दत्तं तपो अशीतं व्रतानि नियमाश्च ये ।

सर्वम् एतद् विनाशान्तं ज्ञानस्यान्तो न विद्यते ॥

—Ashwamedha Parva, 45-21.

All that a man sacrifices, gives, practices, studies, all his vows and penances, end with the deed—only one's knowledge is as permanent as his Self.

Nothing non-permanent is the proper object of pursuit for the rational soul. It must at least be as permanent as the soul itself. Otherwise there is the possibility of the termination of the association—its death so to say. And the human soul cries out with Maitreyi—"येनाहं नामृतः स्वाम् तेनाहं किं कुर्याम्," what would it avail me to get a thing that I cannot have permanently!

It is one's own Self alone, that is as permanent as his Self, and the acquisition of the Self, is the most permanent acquisition, the deathless acquisition—the acquisition of Amretetat.

In other words Ameretetat emphasises the truth, that in doing anything, the Self has nothing to look for, except the realisation of its own excellence. That only is the highest acquisition—the most enduring acquisition.

So the Brihad Aranyaka Upanishad says—

एष नित्यो महिमा ब्राह्मणस्य,  
न वर्धते कर्मणा न कनीयान् ।  
तस्यैव स्यात् पदवित्तं विदित्वा,  
न लिप्यते कर्मणा पापकेन ।

—Ch. 6. Sec. 4,

Such is the greatness of the Brahmin's soul, that no outward act can add to or detract from its glory. When one knows this right path, he cannot be moved to do anything improper, anything unworthy.

This is also the significance of the lines of the Gatha.

वएदा तत् या अह्मी मद्दा अनएरो,  
यत् मा कम्न फूत्वा ह्यत् वा कम्नाना अह्मी ।

—Gatha, 46-2.

'However meagre may be my possessions, I know that I am the sovereign of all'—I do not stand in need of anything.

As a matter of fact, nothing contingent, nothing particular, can be the ultimate object of our life. For if that were so, the acquisition of it would mean the cessation of the moral life.

"Kant argued, that since the moral imperative is categorical, it cannot be derived from the consideration of any end, outside of the will of the individual. For, every external end is empirical, and could give rise only to a hypothetical imperative. Kant held therefore, that the absolute imperative of duty, has no reference to any external ends to which the will is directed but simply to the right direction of the will itself." \*

\* Mackenzie—Manual of Ethics, p. 190.

Thus the Yoga-Vasishtha Ramayana very pertinently remarks:

फलमेकं महोदारं नेह पश्यामि किञ्चन ।

कार्यम् अस्तीरत् प्राप्ते यस्मिन् नाम न किञ्चन ॥

—Yogavashistha, 5-2-40.

I do not find any object of desire so very great, that when it is attained, nothing more remains to be desired.

Thus Right Action itself, and not any advantage to be secured by such right action, is the objective of the moral life, and we are in a position to understand the famous Sloka of the Gita.

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।

—Gita, 2-47.

Activity is your concern, and not its results.

He is quite confident that whatever the result may be, it cannot affect him any way, he is above its powers.

इष्टं च मे स्याद् इतरञ्च न स्यात्

एतत्-कृते कर्मविधिः प्रवृत्तः ।

इष्टं चानिष्टं न मां भजते

एतत्-कृते ज्ञानविधिः प्रवृत्तः ॥

—Santi Parva, 201-11.

'The view of the Karma-Yogin is to do the good. The view point of the Jnana Yogin is, that neither the good nor the bad can affect him.'

When a man does not worry himself about the results of his actions, because he does not want to secure any advantage thereby, but does the right

thing, because it is right, he has attained the point of view of Amretetat.

This is the full implication of the Udana\* अषाये वहिस्तायै अषेम, and this is the Amretetat that the soul of the righteous attains.

अमेरेताईती अषाउनो ऊर्वा अएष.

—Gatha, 45-7.

### (5) The Lure of the Good.

This brings us to the problem of what may be called "the Lure of the Good." For strange though it may appear, the good, like the evil, has got its own temptations.

This is why Ramkrishna Paramahansa, the Saint of Bengal, used to say that 'a chain, even if it be of gold, is yet a chain.' Passion, even if it is for a right cause, is still a passion.

That the good has got its own temptations, and that such temptations may lead to fall, is well illustrated in the Jihad of the Moslem, against the practice of image worship. He intends to lead people, to the higher path of non-symbolic prayer, but takes up his task, with a fury, much too blind to see the tragedy of "removing the stain on the cloth, by tearing it to pieces."

The matter had called forth the trenchant remarks of Saint Kabir. A fanatic Moslem had argued with

\* उदान is the Buddhist Technical term for the sacred utterance of a Buddha, and अवदान is the term for the noble events of his life.—cf. 'Hadis' of the Muslims.



him on the uselessness of reading long lectures about the impropriety of idol-worship, when he could, with the help of his hammer, in a hundredth part of the time, break to pieces any number of those idols. Kabir simply replied: "These idols have a great vitality; my friend, and it seems to me that they have infused their life into your hammer—*Idol-breaking is the idol, which you worship.*"\*

It is also illustrated in the life of many of our so called respectable men, who pile money by all possible and impossible means, in order to acquire the reputation of being a philanthrop, by establishing a charitable dispensary. They do not hesitate to rob Peter in order to pay Paul—public purpose being an obsession with them.

It was to guard against this lure of the good, this idol-breaking itself becoming an idol, that Atharvan Zarathushtra preached the ideal of Amretetat.

It asks us to take note of the fact that nothing is supreme to the human soul, no acquisition can have so much worth, as one should be justified in stooping to *any* means for its attainment.

#### (6) Amretetat and Sufism.

This aspect of Amretetat viz., resistance to the temptations of the good, has found beautiful expression in the celebrated couplet of the Suffis which enjoins sacrifice of everything—(the विश्वजित् यज्ञ of the Vedas).

तर्क-ए दुनिया तर्क-ए उक्वा, तर्क-ए मौल तर्क-ए तर्क ।

\* मानसी ओ मर्मवाणी—(Bengali Magazine) Jyestha 1334. B. S.

Sacrifice of this world, sacrifice of the other world,  
sacrifice of God, and sacrifice of sacrifice itself.

The man of Amretetat is quite independent, quite free. He has no hankering for anything whatsoever—not even for the God.

We are reminded of the lofty thought of the Mahabharata.

त्यज धर्मं असंकल्पाद् अधर्मं चाप्यलिप्सया ।  
उभे सत्यावृते बुद्ध्या बुद्धिं परम निश्चयात् ॥

—Santi Parva, 329-41.

Give up virtue—there need not be any desire for it. Give up—vice—it cannot have any attraction. Give up both truth and falsehood—they depend on the motive. Give up intellect (which is conditioned by Time, Space, and Causality) by knowing the Absolute.\*

Or as the Muktika Upanishad says—

वासनास् त्वं परित्यज्य मोक्षार्थित्वं अपि त्यज.

Give up all desires,—the desire of Freedom (from desires) as well.

We may leave it to Khwaja Kamaluddin and his admirers, to prove, that this the central ideal of Sufism is more consistent with the views of the Koran which is silent about the Higher Self than with those of the Prophet's, =Veda (the Atharva Veda), with its persistent insistence on the power of the Soul.

\*cf. त्यज धर्मं अधर्मं च तथा सत्यावृते त्यज ।

उभे सत्यावृते त्यक्ता येन त्यजसि तत् त्यज ॥

—Santi Parva, 331-44.

Give up even that by which you give.

रफेव्राय वोउरुचवाने दोइपि मोइ या वे अविक्का.

—Gatha, 33-13.

‘Whatever troubles you may give me, I shall transmute them into pleasure’.

None else is capable of doing that impossible task. For none else could put forth the preposterous claim, that if one was a good Zarathushtrian, he was bound to be a Muhammadian.\* The Khwaja Saheb, probably had the case of Persia, before his mental eyes and seems to have argued that because they were good Zarathushtrians, the Persians at once flocked to Islam, so soon as they heard the call of the obliging Muazzin. It is only the irrational section thereof that still cling to the antiquated scripture of an age-worn Prophet, whose meaning nobody can understand.† And the task of bringing illumination of the Koran, to these ‘last remnants of the dying race’ has devolved on the venerable divine of the Woking Mosque. That is why he asks the Parsis to give up the Gatha.× Yet, ‘Brutus is an honourable man’ and Khwaja Kammaluddin, a friend of the Parsis.§

For has not this learned Mulla Saheb condescended to associate the sacred name of Islam, with Zoroastrianism, in the title of the Book that he has written? And though he has passed the judgment that the Gatha is incapable of being understood,= does it not

\* Islam and Zoroastrianism, p. 38.

† Islam and Zoroastrianism, p. 36.

× Islam and Zoroastrianism, p. 34.

§ Parsis (A people of the Book)—Introduction p. xxxii.

= Islam and Zoroastrianism, p. 36.

show how great would have been his admiration for it, had it really been sensible? Is not the fact that he explains Panchatantra (a Book of five Chapters) as Panchi-Tantra† (a fable of Birds) calculated to show that the Khwaja Saheb had made a serious attempt to learn the Sanskrit and the Zend?

Yet Khwaja Kamaluddin is not in want of admirers. For there are very complacent Zarathushtrians, gentlemen with a large dose of liberality in their heart, who in their eagerness to placate the Muhammadian sentiment, will see in the oppression of the Arabs on the Persians, nothing but an economic competition. "The question of religion made a superficial appeal. As today, so in those days, it sprang from and was subordinated to compelling economic needs."x Nay, the atrocities were rather committed not *on* the Persians, but *by* the Persians. "But none of our historians have yet alluded to the Iranian excesses."§

What more could be expected from a gentleman who looks with horror, on the attempt "to replace the the Arabic Alphabet by the cumbrous syllabary of the Avesta."|| What a sad contrast with the judgment of Pour-i-Davood, that "The Din Dabereh, (the Zend or Avestan Alphabet) is today, in the whole of the East, *the best existing alphabet*."¶ It is our good luck that Mr. Nairman, in the excess of this fraternity, does not go the whole way with the Khwaja Saheb, and give us

† Khwaja Kamaluddin—Ideal Prophet,—p. 16.

x Parsis (A People of the Book),—Introduction p. xxxvi.

§ Ibid, p. xxxii.

|| Parsis (A people of the Book)—Introduction, p. xxx.

¶ Gatha—Introduction p. 29.

the kindly suggestion, that "Our friends, the Parsis should revise their beliefs"\* for "Quoran is the *only* sacred Book that claims to possess authenticity and original purity in the whole world of Sacred writings."†

Let us however leave Khwaja Kamaluddin to enjoy the beauties of his Koran. A boy may prefer the Arabian Nights. What does it matter to others?

For whatever may have been its sources, there is no doubt that the point of view of the Suffi is identical with the discipline of Amretetat. The Suffi does not hanker for any external object, good, bad, or indifferent. He finds in his Soul, everything necessary for its satisfaction.

पराचः कामान् अनुयन्ति बालाः  
 ते मृत्योर् यन्ति विततस्य पाशम् ।  
 अथ धीरा अमृतत्वं विदित्वा  
 ध्रुवं अध्रुवेष्विह न प्रार्थयन्ते ॥

—Katha Upanishad.

This as the Katha Upanishad also says, is the significance of Amretetat.

The central plank of Suffism, that which may be said to be its characteristic feature, is Self-dependence —i. e., dependence on the Self alone and independence of everything else. If we analyse the writings of the Suffi authors, we shall find, that it is the latent power of the Soul, the power to create its own happiness in any circumstance, and thereby to become independent of all outward objects, that is the burden of their song.

\* Islam and Zoroastrianism, p. 184.

† " " " p. 188.

Whether it is Attar or Rumi, Hafiz or Jami, the one point to which they all revert, is that contentment is to be found, not in the outer objects, but in the soul. And the pure joy that is found in the Soul, surpasses every other kind of joy in intensity, while in duration it is as permanent (अमृत) as the Soul itself. This power of the Soul to create its own happiness, to dictate rather than be dictated to, *to be a cause without being an effect*, marks it out as a spark of divinity. Thus when one knows his Self, he knows God.

यदात्मतत्त्वेन तु ब्रह्मतत्त्वं,  
दीपोपमेनेह युक्तः प्रपश्येत्।  
अजं ध्रुवं सर्वतत्त्वैर् विशुद्धं,  
ज्ञात्वा देवं मुच्यते सर्वपापैः ॥

—Swetaswatara Upanishad, 2-15.

‘When one fire is known, all fire is known. Thus when the aspirant, sees in his Soul, the Brahma, who is unborn, permanent, and absolute (unrelated) he is dissolved from all sin.’

As a matter of fact, just as Rectitude is the watchword of Karma Yoga, and God of Bhakti Yoga, so Self is the central problem of Jnana Yoga.

He who knows his Self, has no need of anything whatsoever—no need of this world, of the other world, or of God even.

तर्कं दुनिया, तर्कें उकबा, तर्कें मौला, तर्कें तर्कें ।

Thus the Gita says—

यस् त्वात्मरतिरेव स्याद् आत्मतुष्टश्च मानवः ।

आत्मन्येव च सन्तुष्टस् तस्य काम्यं न विद्यते ॥

—Gita, 3-17.

He who is pleased with his Self, content with his Self, delighted with his Self, has no need of anything whatsoever.

This is no doubt an elucidation of the idea that is contained in the Gatha.

नो ईत् ता ईम् क्ष्णोळस्,  
 वण्यो केवीनो परेतो जेमो,  
 जरथुस्त्रेम् स्पितामेम् ह्यत्,  
 अह्मी उरुहोस्त् अस्तो,  
 ह्यत् होइ ईम् चरतस्त्वा,  
 अओदेरेस् चा जोइपेन् वाजा.

—Gatha, 51-12.

‘The Kavis, frivolous as they are, cannot anywhere, achieve that state of contentment, which Zarathushtra Spitama attained even in this earthly life. For in the strength of his Soul, Zarathushtra was the conqueror of both the moveable and the immoveable—they had no power over him.’

The condition of the kavis is similar to what has been described in the Katha Upanishad.

पराञ्चि खानि व्यतृणत् स्वयम्भूः  
 तस्मात् पराङ् पश्यति नान्तरात्मन् ।  
 कस्विद् धीरः प्रत्यग् आत्मानं ऐक्षत  
 व्यावृत्त चक्षुर् अमृतत्वं इच्छन् ॥

The sense-organs have been created with outward tendency. So a man naturally looks to the outer world and not to his inner Self. It is some few wise men, who *desire Amretetat*, and *therefore* turn their eyes inwards and discern the Self.

As has already been noted, the Katha Upanishad seems to have been influenced by the Gospel of Atharvan Zarathushtra. The sharp distinction that it draws between Preyas and Sreyas, and the frequency with which it refers to Amretetat, lend support to this view. It is quite likely that the Katha Upanishad had the lessons of Atharvan Zarathushtra in view, when it spoke about the way as to how to attain Amretetat.

For in spite of what Khwaja Kamaluddin and his admirers may say, the origin of Suffism is to be traced in the Gatha and nowhere else. It is the Amretetat that never dies, the Swabasi (Hwangahevi—self-content—Gatha, 53-1) that continues for all time to come, the Parabu (Higher Soul—Gatha, 46-19) which is the resort of all. There was not only no Suffism in Islam before it had come in contact with the Zarathushtrians, but the hostility of Islam towards suffism was so furious, that the early Suffi leaders,—all of Persian birth—had to pay for their faith, by the blood of the martyr.\* It was not until the advent of Ghazzali—also of Persian origin—that some compromise was made with Suffism, and the interdiction against it withdrawn. Hafiz's Suffism would have stood against his getting a decent burial, had not the following couplet, found at random in his writings, had a softening effect on the mob that had gathered.

कदम दरेश मा दार

अक्ष जनाजा-ए हाफेज ।

के गरवि धर्कए गुनाह अस्त

मि-रवद् वा बेहेस्त ॥

\* "The Mystic love of the Sufis is not a characteristic of orthodox Iran, but arose in rebellion to it."

Zwemer—The Muslim Doctrine of God, p. 102.



Do not withhold your steps from the funeral procession of Hafiz. For though merged in sin, he will go to Behest.

### (7) Amretetat-Moksha.

Thus Amretetat is that state of Self-sufficiency, where a man does not care for external objects. He goes on doing his duty, but does not worry himself about the result. "He is not bound to the fruit of actions"\* as is technically stated in Sanskrit Ethics. This is what is otherwise called मोक्ष or मुक्ति, liberation or salvation.

For it should not be supposed that Moksha is some divine commodity stored up in a place called heaven, which will some day be handed over to the devotee. It is that attitude of the mind, where the man does not feel himself dependent on anything, and therefore attached to anything.

न मोक्षः नभसः पृष्ठे न पातालं न भूतले ।

मोक्षो हि चेतसो धर्म्मः चेतस्येव स तिष्ठति ॥

—Yogavasistha, 7-12-30.

Moksha is not stored up anywhere in the heaven, in earth or in the nether lands. Moksha is an attitude of the mind and it resides in the mind.

Christianity recognises this truth, when it says that "the kingdom of heaven is within one's own self."

The Self can create its own happiness. It need not depend on anything else for that purpose. It is

\* cf. अयुक्तः कामकारेण फले सक्तो निबध्यते । —Gita, 5-12.

through ignorance that a man considers that his happiness depends on external circumstance, or external things. That leads to a desire for those things, and the desire grows into an attachment. And attachment is bondage. Freedom from attachment is freedom from bondage. This is Amretetat and this is Moksha.

For the objective of our moral life does not consist in the acquisition of any particular object, and a pensionary existence after such acquisition, it consists in the realisation of the intrinsic excellence of the soul, which is as permanent as the soul itself.

"For Self-Realisation is not to be conceived as a far off pensionary existence, in which rest is sought after the accomplishment of life's task. The virtuous man is always active. He not only *is* good but *does* good. To cease from activity means death, no less for the moral than for the physical life."†

"There is nothing in the notion of Duty, nothing in the nature of moral law, to suggest that the perfection of the agent must bring with it the termination of the demand on ethical activity. What Lessing said of the search for truth, may be said of the activity of moral life—activity is more than life. The grandeur of self-realisation is dwarfed and changed into an object of aversion, when it is interpreted as signifying the close of Ethical Existence."\*

This is why Dewey says that "the moral code changes from "Do not" to "Do" and from this to

† Mohit Sen—Elements of Moral Philosophy, p. 219.

\* Calderwood.

"Be." A Mosaic code may attempt to regulate the specific acts of life. Christianity says: "Be ye perfect !"

As we find in the Mahabharata—

श्रद्धा लक्षणं इत्येव धर्मं वीराः प्रवक्षते ।

इत्येवं देवयानां वः पन्थानः परिकीर्तिताः ॥

—Aswamedha Parva, 33-44.

The essence of Rectitude is in the mentality. This is the path of Deva-Yana, as explained to you.

### (8) Amretetat and Jnana Yoga.

This brings us to the problem of Jnana Yoga. We have seen that corresponding to three faculties of the mind—Willing, Feeling and Knowing, there are three modes of God-realisation, viz., Karma Yoga, Bhakti Yoga, and Jnana Yoga. The Karma Yogin proceeds by the way of Duty. He hears the voice of God in the voice of the conscience, and does not want to hear anything else.

"All that a man supposes himself able to do, in order to please God, beyond living a good life, is false service." This is what Kant has said, and Gautama Buddha used to keep silent, when questioned about the existence of God.

"Oh Amitava, measure not with words

The Immeasurable; nor sink the string of thought  
Into the fathomless. Who asks doeth err,  
Who answers, errs, Say nought."

—The Light of Asia.

The Bhakti Yogin proceeds by way of Love. Love of God and Love of the creatures created by Him, is the maxim of his life. It is thus that the Gatha is replete\* with personal addresses to Mazda, and Maghvan Zarathushtra is not unmindful even of the animal kingdom. "If your heart is pure, you cannot fail to do your duty by your fellow-creatures," is what the Bhakti Yogin seems to say.

The path of the Jnana Yogin is the path of truth. He finds that there is a substratum of unity underlying the universe, and that the knowledge of the Relative presupposes a knowledge of the Absolute. The Infinite expresses itself in and through the Finite. "The temporal is but a phase of the eternal, as night and day are phases of time."× The same divinity manifests itself in you, in me and in everybody. The perception of this truth forms the basis of universal love. Otherwise there is no reason why one should love his neighbour as he loves himself.

Similarly perception of identity with the Brahma is the basis of all freedom or salvation. 'The Relative is always related' as the Vicar of Wakefield teaches us; only the Absolute can be quite free. Until the human soul can realise its identity with the Absolute, it can never be free.

Thus while the Personal God, the Mazda, is the object of worship of the Bhakti Yogin, the Impersonal Absolute or the Brahma, is the object of contemplation

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\* Mazda occurs nearly two hundred times in the Gatha.

× Thoughts on God and Religion—Williams, p. 55.

of the Jnana Yogin. So that the philosopher of Bhakti yoga, the great Ramanuja interprets the Upanishadic saying तत् त्वमसि श्वेतकेतो as तस्य त्वमसि श्वेतकेतो i. e. 'His thou art,' unlike Sankara, who explains it as 'That thou art.'

Atharvan Zarathushtra is the Prophet of Bhakti Yoga, and so a fervent love of Mazda, a complete surrender to His will, forms the very refrain of the Gatha. But the idea of Ideal Monism is not altogether foreign to it, as we find in the lines—

वहिस्तेम् त्वा वहिस्ता येम्

अषा वहिस्ता हज-ओषेम्. —Gatha, 28-8.

Best You are, and best I am, and let me unite with You, through Asha the best.

Nor is the conception of the Brahma unknown in the Gatha.

अत् तोई सवाईस् वझेम् वक्षत् अहुरा.

—Gatha, 48-1.

May the Ahura, lead us to the Brahma, through Love.

वझाई दाईवी सवंहो. —Gatha, 51-2.

Give Love for the sake of the Brahma.

Mention has been made of the Brahma in other places as well.

येद्या वझे वोहू फषी मनंहा. —Gatha, 45-6.

One who wishes to know the Brahma, through conscience.

अत् होई वझेम् देमाने गरो निदामा.

—Gatha, 45-8.

May we realise the Brahman in the house of Songs!

Consistently however with the Gatha being a scripture of the Bhakti Yoga, Mazda has been identified with the Brahma.

इत्तुम् मद्भदाओ वद्दाई. —Gatha, 53-2.

Knowledge of Mazda the Brahma.

ज्याईस् परेथूस् वद्दाह्या यूष्माकह्या. —Gatha, 50-7.

Shall attain unity with you the Brahma.

This is similar to when Ramaprasad, the Sakta Saint of Bengal used to cry out—

तारा ब्रह्ममयि.

Oh Goddess Tara, who is Brahma all through.

Mazda also is Brahma-maya, Brahma all through.

I am quite aware that the interpretation of Brahma as the Absolute in the above contexts, will not be acceptable to many. The Gatha is not a text book of logic which defines its own terms. Like the Gita, it is a divine Scripture full of suggestions and implications. And if one comes with a pre-conceived notion, that the word Brahma can never mean the Absolute, if he is prepared to understand it in every other sense except that of the Absolute, there is no way to convince him.

The more so, as there is a psychology behind it. With the interpretation of the 'Bahma' as 'the Absolute,' the Gathic Religion becomes more allied to the monistic Vedanta of the down-trodden Hindu, than with the dualistic religion (consisting of God and Satan) of the Christian and the Musalman. And who

would like to be classed with the Hindu, when such an illustrious association is within one's reach?

These gentlemen seem not to realise, to what a great pass the dualistic Semitic Religions have been put to, by the philosophy of Ideal Monism of the greatest thinkers of the present age, like Kant and Hegel. Without the help of the Philosophy of 'the Absolute,' these gentlemen will find it very difficult to meet the allegations of the opponents, who assail the monotheism of the Gatha, by setting up Ahriman as the rival of Ahura Mazda. For it is in the Absolute, the Nirguna Brahma, that all contradictions are eliminated: but not in the Saguna Brahma, Mazda. Personality involves dualism. The Personal God is the embodiment of all that is good, from which it necessarily follows that he is free from all that is bad, that evil does not owe its origin to him. It is in the Absolute, that all contradictions are reconciled; it is the source both of the Good and of the Evil. Yet it is through the Finite that the Infinite is to be approached. The end of religion is to transcend religion.

In any case, those who are familiar with the conception of the Zravane Akarana,\*—the Uncaused Old one—the ever-existent Absolute (who is the cause of all causes, but Himself stands outside causal Nexus), would accede that Zravane Akarana is the elucidation in Pehelvi, of what is contained in germ, in the Bahma conception of the Gatha. Thus one may read Jnana-Yoga in the Gatha, without being guilty of strange innovation.

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\* Billimoria—Zarathushti Rahbar, p. 45.

And just as Seraoshem is that Amesha of the Gatha which corresponds to the Bhakti Yoga, Amretetat is the Amesha that appertains to the Jnana Yoga. The other Ameshas, beginning with Kshathram and ending in Haurvatat, relate to Karma Yoga. For the Karma Yogin, Haurvatat is the supreme excellence.

"All other things besides moral excellence, have only a relative value, and so may be regarded as, at most useful; but moral excellence being an end in itself, possesses an absolute value, and so dignity in the proper sense of the term. This dignity or ultimate worth, it naturally lends to the Personality where it is manifested." \*

Bhakti-Yoga takes up Seraoshem, and surrenders itself to God, while Jnana Yoga resorts to Amretetat, and is Self-content and Self-dependent. The Gatha is primarily a scripture of the Bhakti Yoga, but it is only the dogmatic who will say that he cannot find any trace of Jnana Yoga here.

For if we read the Gatha, not in the eyes of Khwaja Kamaluddin, nor to placate his Semiticised sentiments, we shall find that the Gatha simply bristles with the suggestions of Jnana Yoga.

It is out to put an end to all dualism.

येह्या मा आइयिस् चीत् द्वया. —Gatha, 32-16.

And to go to the Absolute beyond the realm of the Gunas.

मन्येउस् हचा था एएआओहा. —Gatha, 28-11.

And to attain Self-contentment for all time to come.

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\* A. C. Mitra—Elements of Morals, p. 243.



यवोई वीस्पाइ आ हंहेवीम्. —Gatha, 53-1.

For the Jnana Yoga leads to God-realisation.

वीद्वएषाम् थवोई अहीं. —Gatha, 34-11.

मख्याओ विस्तोईस् था इस्तिस् उसेन् मझदा.

—Gatha 44-10.

For He is the Holy Seed from which the whole universe has sprung.

तख्मां चा स्पेन्तम् मझदा. —Gatha, 43-4.

The Human soul need not be in need of anything whatsoever.

चरतस्वा अओदेरेस् चा जोइपेन् बाजा.

—Gatha, 51-12.

For contentment is the greatest good.

दक्षत् ऊण्या तुष्ठा महितस् वहिस्ता.

—Gatha, 43-15.

This is available to one who is master of himself.

यदा अषोइस् मख्याओ वशे क्षया. —Gatha, 50-9.

For this we require the help of Gurus who know the Self.

विथ्रा मोई दाम् अहम्-विश् रत्तम् चीझदी.

—Gatha, 44-16.

And those who can show the Self.

योई उक्षानो अस्नाम्. —Gatha, 46-3.

For it is Self-Existence that is the end of our life.

का मे ऊर्वा वोहू ऊर्वासत् आगमेत् ता.

—Gatha, 44-8.

Thus one should know the full possibilities of the Self—should realise the Self.

खेगु-दरेशोई क्षथोई ख्यात् आर्मईत्तिस्.

—Gatha, 43-16.

That is what is meant by the advent of the Narayana in the Nara (Influx of Divinity into man.)

कदा मझ्झदा मां नरोइस्-नरो विशेन्ते.

—Gatha, 48-10.

### (9) Mazda Resides in the Heart.

The Jnana Yoga of the Gatha however is based on Bhakti Yoga, and so the way to Amretetat lies through Seraoshem. Just as the Bhakti Yoga of the Gatha is based on Karma Yoga, and devotion to Mazda, is founded upon a perfect system of morality, similarly the Jnana Yoga of the Gatha rests on Bhakti yoga and is not subversive of it. Jnana yoga here has not been set up in contra-distinction to Bhakti yoga, but only as the consummation of it. So that the realisation of the fundamental unity of the universe, that is the objective of the Jnana Yoga, is not to be achieved through abstract thought, but it is through Love, that such unity is to be reached. Truth, Love, and Rectitude are the highest objects of life, and the Gatha enjoins that Love is to be attained through Rectitude, and Truth through Love. We must be righteous before we are fit to love, and we must be sympathetic, in order that we may know the fullest truth. The Jnana Yoga of the Gatha does not result in dry indifference, but in a tender sympathy for all. The Sayoshyant realises the essential unity between God, Man and Nature, not in idea, but in feeling. A broad

sympathy for everything, for the tree, the flower, the bird, the beast, the mountain, the sea, the prince, the beggar, the friend, the foe, colours his every thought. He has reached that stage of spiritual advancement where he feels the omnipresence of Mazda. He sees God not only in light, but also in darkness, not only in life, but also in death, not only in prosperity, but in adversity as well.

And if this is not Suffism, nobody, not even Mr. Nicholson, knows what Suffism is. An intense love of God and love of his fellow-creatures is the invariable sign of the Suffi. But unlike the Semitic Religious systems, God is not conceived here as Some Body living in the distant heavens. He is the most intimate friend of the devotee, living in his innermost heart. For if the aspirant does not find Him in his own soul, he will find Him nowhere else. "No dialectic can teach us to jump off our own shadows."\*

"A man who has not found Him in his own heart, will never find Him anywhere else in the Universe."†

Just as the Yoga Vashishta Ramayana says—

सर्वस्यैव जनस्यास्य विष्णुर् अभ्यन्तरे स्थितः ।

तत् परित्यज्य ये यान्ति बहिर् विष्णुं नराधमाः ॥

—Yoga Vashishtha, 5-34-26.

Vishnu resides in the heart of everybody. He who neglects Him there, and searches for Vishnu elsewhere is the vilest of men.

\* Hoffding—History of Modern Philosophy, vol. ii p. 185.

† Bilimoria—Zoroastrianism in the Light of Theosophy, p. 313.

This is expressed beautifully in the Prisni (7-2) of Atharvan Rama Chandra.

द्वौ निषद्य यन्मन्त्रयते, राजा तद् वेद, वरुणस् तृतीयः।

—Atharva (Angirasa) Veda, 4-16-2.

When two persons conspire secretly, the Third One who knows it, is King Varuna (He who resides in the heart of both).

His voice it is that the devotee hears in the conscience. It is a unique voice, that asserts itself yet does not stifle his own freedom. It is a voice that makes a demand but does not compel—a condition beautifully described in the Gita—

भ्रामयन् सर्वभूतानि यन्त्रारूढानि मायया

—Gita, 18-16.

The Charioteer is ever ready to take him to the right destination, if only the traveller will place himself at his disposal.

Added to this, the Suffi knows that the fountain-head of all happiness lies within himself, that he is in possession of that Philosopher's stone which can convert pain into pleasure, misery into happiness. He does therefore never feel the spell of pessimism and is always joyful, cheerful, hilarious.

यत्र आनन्दाश्च मोदाश्च मुदः प्रमुद आसते।

कामस्य यत्रासाः कामास् तत्र मां अमृतं कृधि ॥

—Rig. 9-116-11.

We can at once see that Suffism is nothing but Bhakti Yoga tinged by Jnana Yoga and we can trace its origin in the Gatha. It is this Suffism that Ghazzali

infused into Islam, and gave a system where there was none. That is why he is called Hazzat-i-Islam\* or Proof of Islam. Maulana Kamaluddin will do well to rememember these facts, before he chooses to try his skill and zeal of Reformation with the Zarathushtrians.

### (10) The Jivan-Mukta.

This condition has been called in the Upanishads as the stage of Jivan-Mukti. As we find in the Muktika Upanishad.

प्रारब्ध क्षय पर्यन्तं जीवन्मुक्ता भवन्ति ते ।

Until the momentum of this life is exhausted, they continue as Jivan Mukta, i. e., liberated even in this body.

That the Bhakti Yoga of Narayana Zarathushtra was tinged with Jnana Yoga, would appear even from the Narayanian chapters of the Mahabharata.

Thus though the main stress is laid on the Bhakti Yoga there

न स शक्य स्वत्वभक्तेन द्रष्टुं देवः कथञ्चन.

—Santi Parva, 336-54.

'The Supreme God is not accessible except to a devotee.'

Jnana Yoga also finds a mention there.

मुक्तानां तु गतिर ब्रह्मन् क्षेत्रज्ञ इति कल्पिता.

—Santi Parva, 334-4.

'O Brahmin, for the liberated, the Soul (lit., the knower of the body) is the resort.'

\* Browne—Literary History of Persia, Vol. 1 p. 431.

It may also be noted here, that in the Gita, Amretetat has been called by the name of Nistrai-Gunya (निस्त्रैगुण्य) or transcendence of the three Gunas.

Thus the most important Sloka of the Gita runs as follows.

त्रे-गुण्य विषया वेदा निस्त्रै-गुण्यो भवानुन.

—Gita, 2-45.

The Vedas deal with the products of the three Gunas. Be thou superior to the influence of the three Gunas, i. e., take thy stand on the Noumenon, rather than on the phenomena.

It is to be noted that the highest maxim of life has been stated here not in terms of "doing" (कृ) but in terms of "being" (भव). For 'doing' and 'getting' can refer to contingent ends only—it is only in 'being' that there can be an inexhaustible end—the Amretetat.

"It is a common remark that moral codes change from "Do not" to "Do" and from this to "Be." A Mosaic code may attempt to regulate the specific acts of life. Christianity says "Be ye Perfect." The effort to exhaust the various special right acts is futile. They are not the same for any two men, and they change constantly with the same man. The very words which denote virtues, come less and less to mean specific acts, and more and more the spirit in which conduct occurs.\*

The man of Amretetat does not value actions for their results. They have their values for him as the expression of his soul. So that no duty is for him too

\* Dewey—Outlines of Ethics p. 231.

high and none too low. He is ever ready to fulfil himself in many ways.

Just as we have in the Upanishads—

यस्यानुवित्रं प्रतिबुद्ध आत्मा  
अस्मिन् सदेह्ये गहने प्रविष्टः ।  
स विश्वकृत् स हि सर्वस्य कर्ता,  
तस्य लोकः स तु लोक एव ॥

—Brihadaranyaka, 6-4-13.

‘In this world of doubts and difficulties, he whose soul is illumined through knowledge, is the doer of all, the performer of all. The whole world belongs to him, and he belongs to the whole world.’

The Gatha also repeats the same idea when it says:

ये दात् मनो बहो मद्गदा अश्यस् चा,  
हो दएनां श्यओथना चा वचंहा चा.

—Gatha, 48-4.

“One who applies himself both to the great and to the small, truly follows religion in words and deeds.”

For him every work is equally important—there is nothing great and nothing small. He plunges everywhere.

हा जी पोउस् इषेनतो वाऊराईते.

—Gatha, 47-6.

‘He wishes and chooses all.’

This Amretetat however is no acquisition. It is already in the mind—only it has got to be discovered. It is not made, but found.

Thus the Dhammapada calls it अकृत (not made).

अश्रद्धो अकृतज्ञश्च सन्धिच्छेदो च यो नरः ॥

—Dhammapada, 7-8.

And the Gatha also calls it आकरेतिस् (48-2).

It is the original purity which mankind has lost.

ता देवेनओता अशीम्

हुज्यातोईस् अमेरेतातस् चा ॥ —Gatha, 32-5.

‘Mankind has been defrauded of Spirituality and Salvation.’

It is for him to regain that stage, and that is the lesson of the Gatha.

### (11) Recapitulation.

We thus find that Amretetat is not an empty promise, with which Atharvan Zarathushtra tried to secure some followers. Nor is it a vague conception, with no definite contents, which everybody was entitled to understand in his own way. It is a loving faith, which we find flourishing in Iran subsequently, under the name of Suffism. It is Bhakti Yoga highly coloured by Jnana Yoga, and represents the highest product of philosophy.

*“It is our fear of external evil or calamity, not calamity itself, that is the chief source of pain.”\** Conquest of the Fear of Death, is the conquest of Death. Fear is due to Attachment. Detachment leads to Immortality. त्यागेनैकेन अमृतत्वं आनयुः (Narayana Upanishad). Thus for teaching us the lessons of Amretetat, Atharvan Zarathushtra starts with the discipline of Kshathram.

\* Seth—Ethical Principles p. 93.



In coming to Amretetat we have come to the last of the Amesas and traversed the whole ground of the religious system of the Gatha.

We found that the Moral Life begins in the conflict of the pleasant and the good, or the Preyas and the Sreyas as the Katha Upanishad calls them.

In this struggle of Kama and Asa of Hedonism and Eudaimonism, the first lesson that we have got to learn is a spirit of non-chalance or the conquest of pleasure, and thus Kshathram is the very first of the Amesa Spentas.

But there are people, who understand this first lesson of Self-denial to be renunciation of all activity, under a wrong notion that all voluntary actions aim at pleasure and if pleasure is to be given up, there is no need of activity. A word of caution is therefore necessary for the aspirant and Maghavan Zarathushtra sounds the warning in the discipline of Armaiti, enjoining that all activity cannot be given up while one is living. But action should be done not for the sake of pleasure but for the sake of Rectitude or Asa. So the question comes up as to how to determine the course of Rectitude: Atharvan Zarathushtra points to Vohu Manas or conscience as the faculty which will do this.

या तोइ अषा, या अषाइ गेउश् तषा प्रओत,  
इषेन्ति मा ता तोइ वोहुमनंहा. —Gatha, 46-9.

But men differ in the matter of conscience and the same individual differs about its dictates, according to the mood in which he is. So to correct the idiosyncrasies of the individual, Atharvan Zarathushtra prescribed the discipline of Vahishtem Manah or universal conscience.

The choice of the conscience however is not merely a formal matter. Conscience makes a difference between two objects, because in reality also, there is a difference in the worth of the two objects. This brings us to the problem of the objective worth, or that of Spenta Manyu.

At the same time, it should be realised, that there is a difference in the worth of two objects, because we have an Ideal implanted in our Higher Self. If the Ideal of Veracity had not been working in us, truth and falsehood would appear equal to us, just as they do to the lower creatures. The tiger does not feel any compunction for not showing kindness to the kid. Thus the principle of Haurvatat is an important factor in our moral life.

If one would consider the implications of Haurvatat he would find himself working as the instrument of a Superior Force, which works in and through him. And it is one and the same Principle which works in all the individuals. We are thus brought to the discipline of Seraoshem or devotion to God.

But Personality involves duality, and a Personal God is not the ultimate cosmic Reality. It is in the Absolute that all contradictions are united. The Infinite expresses itself, in and through the Finite and every individual is a manifestation of the Absolute. Realisation of this truth brings us to the discipline of Amretetat.

These then are the nine Amesha Spentas,—the nine sections of the ladder of Atharvan Zarathushtra. For

him who knows these Amesas, the difficulties of life do not exist, just as height or depth does not make any difference to the bird.

—एक अस्त, साव ओ सहल  
 दर तरिके हाफिजरा ।  
 कि मुरघ-रा चे तफावत  
 बूद नशिब ओ फराज ॥ —Hafiz.

### (12) Amretetat in the Prisni.

Such then is the discipline of Amretetat as we find in the Gatha of Athrvan Zarathushtra. It would be interesting to enquire as to how the matter has been treated by the other Prophet of the Bhakti Yoga, Atharvan Ramachandra. We find there the life of Haurvatat described as follows.

तन्त्रमेके युवती विरूपे  
 अभ्याक्रामं वयतः षण्मयूखम् ।  
 प्राण्यास् तन्तुस् तिरते धत्ते  
 अन्या नापवृज्जातेन गमातो अन्तम् ॥ —Prisni, 4-3.

—(Atharva (Angirasa) Veda 10-7-42.)

Two different young weavers are at work. One supplies the threads straight and the other, cross-wise, and both go on weaving for ever.

Thus one supplies the 'matter' and the other the 'form' of our duties. The Lower Self supplies the material, and the Higher Self, the Principle of our moral life.

"To occupy" the point of view of Reason, therefore, is not to withdraw from all our desires, and to occupy

the point of view of mere formal self consistency, it is rather to place our desires in their right relation to one another.\*

One weaver supplies the desires, and the other the controlling principle.

“You and I are weavers,  
And only God can see,  
The woof and the warp of deed and thought,  
By which the wonderous robe is wrought  
That covers you and me.”

—Goodwin.

And Amretetat, which is nothing but a continuous life of the Higher Self, is described as follows:

1 2 3 4  
अकामो धीरो अमृतः स्वयम्भूः

5 6 7 8 9  
रसेन तृप्तो न कुनश्चनो नः।

10 11 12 13 14  
तमेव विद्वान् न बिभाय मृत्योः

15 16 17 18  
आत्मानं धीरं अजरं युवानम् ॥ —Prisni, 4-9.

—(Atharva (Angirasa) Veda, 10-8-44.)

“The Self is dispassionate, wise, independent,† self-contained, blissful and perfect. One who knows this rational, strong, undecaying Self, is not afraid of death.”

[Amretetat consists in realising this Higher Self.]

Amretetat however is a discipline of the Jnana Yoga, and it is in the Uttaradhyayna Sutra the

\* Mackenzie—Manual of Ethics, p. 253.

† अमृतः for surrendering one's self to another is tantamount to death.

Scripture of Jnana Yoga, that we can hope to find a full delineation of this discipline. There we shall find that the highest lesson of life has been set forth, as in the Gita—

त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन  
निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान् ॥

—Gita, 2-45.

“The view-point of the Vedas is phenomenal, O Arjuna. Take thy stand on the Noumenon. This you can do by giving up the opposites of pleasure and pain, and of loss and gain and by adhering to the best (lit. Satwa Guna).”

And applying the dictum, that ‘what is most inspiring is the most inspired’\* we can hold that the Vedanta Tripitaka is the most inspired of all scriptures. It inspires us in all the three great Paths of Religion—Karma Yoga, Bhakti Yoga and Jnana Yoga. And the Gatha of Zarathushtra, along with the Prisni of Ramachandra, constitute the Bhakti-Yoga portion of the Vedanta Tripitaka. He who denies himself these Scriptures, injures none but himself. He who shuts out the light, has to live in darkness.

ॐ अथर्वणे जरथुस्त्राय नमो । ॐ

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\* Thoughts on God and Religion—Fletcher Williams, p. 48.

## X. Sufism or the Path or Sabas.

कदा मझ्दा मां नरोईस् नरो विशेन्ते.

—Gatha, 48-10.

When Mazda would the Man-in-Men appear to me?

We have tried to understand the Amesha spentas or the Holy Laws of spiritual life, proclaimed by Narayana Zarathustra and seen how all the three great paths of self-Realisation, viz., Karma Yoga, (अथा) Bhakti Yoga श्रुषम् and Jnana Yoga (अमेरेतात्) are delineated and explained through them. But a few words on the Sufi movement seem to be called for. The cult of Sufism is so intimately connected with the clime of Iran, that one cannot speak of Iran without speaking of Sufism or speak of Sufism without speaking of Iran. Sufism has been the theme of all her Philosophers, and the dream of all her poets and it is impossible to understand Iran without understanding what Sufism is. The Gatha is the earliest message of Iran to the world, and Sufism also is her message. Let us therefore see, if Sufism is in any way related to the Gatha.

For this purpose we must have a very clear idea of what Sufism is. Yet Sufism is a term that is difficult to comprehend. Mark Twain is said to have defined "classics," as that kind of literature "which every body praises, but nobody reads." The same thing may also be said of Sufism. It is a term which very many people

use, but very few of them understand. Even in the mind of the learned scholars, who claim to speak with authority, the conception is more or less in a nebulous state, without having a definite shape. The essential point seem to elude their grasp. They fix the attention on the externals, and are thus led to make a distinction between one kind of Sufism and another.

Thus the Philosopher-poet of Modern Islam, viz., Iqbal, holds that the Sufism of Hafiz is responsible for the degradation of Islam, and has nothing but disdain for him. He refers to Hafiz in very disrespectful terms :

सबु कश् अन्न दरवाजा-ए

मय-खाना-हा ।

जुलह-दुजद्-ए रु-ए जान-ए

काशाना हा ॥

“He is a vile drunkard begging at tavern doors, stealing glimpses of beauty from lattices. (Iqbal had to recant for it to the admirers of Hafiz).”\*

The same Iqbal is enamoured of the Sufism of Jalaluddin Rumi and considers him to be the Savior of Islam.

रु-ए खुद् विनायुद्

पिर-ए हक-सिरिस्त् ।

कि उ वा हरफ-ए पढ़वी

कोरान नविस्त् ॥

“Then appeared to him the saintly Pir, who has written the Koran in the Pahlavi tongue.”

\* Asrar-i-Khudi—English Translation by Nicholson.

Yet hafiz and Rumi are both of them held to be great Sufis. Not they alone, but even the irreverent Omar Khayam, who would feign dismiss God,—

गर मय ना छुरि, ताना

मझन मस्तान—रा ।

गर दस्त दिहद तोबा कुनम

यझदान—रा ॥

“If you don’t agree to drink, pray do not go about taunting the drunkards. Not to speak of your continence, I would do away with God even, if I had the power.”

That Omar Khayam also has been called a Sufi. It is thus clear, that every one attaches a different import to the term Sufi, and all do not agree as to what the term Sufi means.

Professor Browne in his *Literary History of Persia*, (Vol. I. p. 426), has cited some typical sayings of the Sufis, in order to convey the idea, as to what Sufism is.

Some of them may be quoted below.

“Glory be to God who slays our children and takes away our wealth, and whom withal we love.”

“I ask God’s forgiveness, for my lack of faithfulness in asking his forgiveness.”

“Whoever fears to be alone, and craves for men’s society is far from salvation.”

“All things fear him who fears God, while one who fears aught else but God, is in fear of all things.”

From these varied statements, it is difficult to form an idea of what Sufism is—as difficult as several blind



men are said to have found it to form an idea of the elephant by touching one limb each.

Yet if Sufism is a spiritual discipline, it must come within the scope of one of the Three Paths of Karma, Bhakti, and Jnana—the Amesas (of Asha, Srausha, and Amretetat) for there is not a fourth Path (and a fourth faculty of mind besides knowing, feeling and willing) and we may hope to understand Sufism, if we approach the question this way.

There are three paths of Self-Realisation, and only three, viz., (1) Karma Yoga, or the Path of Ethics, (2) Bhakti Yoga—the Path of Devotion (Religion) and (3) Jnana Yoga or the Path of Metaphysic—and there is not a fourth Path. All these three Paths are delineated in the Dichotomous-Scripture of the Aryans—Atharva Veda—or the gospel of the twin Prophets (Atharvans), Narayna Zarathushtra and Narottama Ramachandra.

But not so with the other scriptures. The Gospel of Gautama Buddha concerns Karma Yoga or the Path of Ethics only. It has nothing to say about God, or the Absolute (Brahma). It is a complete Path of Ethics, taking note of both the wings of Karma Yoga, viz (i) Resistance of evil and (ii) Promotion of good.

सर्वं पापस्या करणं कुशलस्योप सम्पदा \*

—Dhammapada, 14-5.

Acceptance of good, and rejection of evil.

Vardhamana Jina takes note of Metaphysical path only, and has little room for Devotion or Ethics.

\* शुभचन्द्र—शानार्णव.

तवो जोइ जीवो जोइदानम्  
 योगा सुया शरीरं करिषंगम् ।  
 कर्मेदा संयम-योग-शान्ति  
 होमं हुणामि इषिणां पशन्त्यं ॥

### Uttradhyaṇa Sutra, 12-44.

Penance is my fire; life my fire-place; right exertion is my sacrificial laddle; the body the dried cowdung, Karman is my fuel; Self-control, right exertion and tranquility are the oblations praised by the sages which I offer.

Of the Semitic Religions, Islam takes note of the Resistance to evil, and Judaism of the Promotion of good, and Christianity of both the wings. But all these three Religions know nothing of Jnana-Yoga or of the merging of the individual in the Absolute.

The Cults of Zarathushtra and Ramachandra on the other hand, though mainly they are disciplines of Bhakti Yoga, are not divorced from Karma Yoga or Jnana Yoga. They are based on Karma Yoga, and hold Jnana Yoga to be the ultimate end of Religion.

And since the Basic scriptures of Parsism and Hinduism, deal with all the three Yogas, we can confidently hope, that Sufism, whatever may be its view point, cannot go outside their purview. And we are sure to find Sufism present in the Gatha, as soon as we know what Sufism means.

Sufism has been divided into three classes-Theurgic, Theo-pathetic and Theo-sophic. And we may leave Iqbal the poet, and go to Iqbal the Philosopher, in order to cull a description of them.

(1) "The first school is represented by Ibrahim Adham, Shaquq Bulki, Rabea and others. It is not the desire of knowledge, which dominates the ideal of the sufis of this school, but the characteristic features of their life are piety, unworldliness, and an intense longing for God, due to consciousness of Sin."

It may be noted in this connection that it is with the rise of Sufism "that Ascetic exercises began to be regarded, not as having their end in future salvation from perdition, but rather as a means of purifying the soul, so that, it may know and love God and attain to unity with Him."\*

(2) Next we come to the Theopathic school. "The course of creation, says Syed Sharif is the manifestation of Beauty, and the first creation is love. The realisation of this beauty, is brought about by universal love, which the innate *Zoroastrian instinct* of the Persian Sufi, loves to define as "the sacred Fire which burns up everything other than God." The great Prophet of this school is "The excellent Rumi" as Hegel calls him. Sahibuddin Surwardy endeavoured to substantiate the helplessness of pure reason, by his refutation of Greek thought in a work entitled "*The unveiling of the Greek absurdities.*"

(3) Next we come to the Theosophic school. Here we have the idea of impersonal absorption, which first appears in Bayazid of Bistam, and which constitutes the characteristic feature of the later development of this school. The school became wildly pantheistic

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\* Nicholson—Personality in Sufism, p. 8

in Husain Munsur, who in the true spirit of the Indian vedantist, cried out "I am God!"\*

These are the three classes of Sufism but whether it is the theo-urgic, the Theo-pathetic or the Theosophic variety—"Theos" or God is the factor that is common to them all. In other words, one school may lean towards Karma yoga and take to continence and purity as its watchword, another school may prefer absorption in the impersonal Absolute, but Sufism is preeminently a cult of Bhakti Yoga—"a passionate love for God, for his own sake, not for the sake of rewards and punishments, which He may bestow."† "Karma Yoga is a code of strict rules of conduct, Jnana Yoga, on the other hand, is a cold system of thought. Sufism attempts to synthesise both, in the higher category of love."§

The cult of Zarathushtra, as is well known, is also preeminently a cult of Bhakti Yoga. One may therefore very well expect to find them considerably akin.

It may be said that the majority of the other religions also, Judaism, Christianity, Islam or Hinduism are cults of Bhakti Yoga. Their main purpose, in a sense their only purpose, is the realisation of God. It may therefore be argued that apparently no ground exists for thinking that there is a closer connection between Sufism and Parsism, than between Sufism and any one of the rest.

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\* Iqbal—Persian Metaphysics, p. 112-114

† Browne—Literary History of Persia, vol. i. p. 424

§ Iqbal—Persian Metaphysics. p. 106

At the outset, let me state that Atharvan Zarathushtra is the earliest Prophet of Bhakti Yoga. Judaism, as we know it, owes its birth to the impact of the Jews with the Iranians, at the court of Nebuchad-nazar.\* In any case, the age of Moses, who (arranged the Exodus of the Jews out of Egypt into Palestine and) founded Judaism, cannot be stretched earlier than 13th Century B. C.† But "Asura Mazas," the new name which Atharvan Zarathushtra applied to "Asura Varuna" of the Veda, already appears in an inscription of the 14th century B. C.× Added to this when we know that "the worship of God, which the Jews adopted at Sinai, certainly was originally *foreign to them* § there remains little doubt that in Judaism it came about, following in the train of Mazda Yasna. The cases of Christianity and Islam, which are offshoots of Judaism, are *ipso facto* concluded. Some doubt may be entertained only about its precedence over the Bhakti Yoga cult of Hinduism.

The Bhakti Yoga of Hinduism has been brought to a system in the Sutras of Sandilya.‡ Thus Sandilya may be said to be the real exponent of true Bhakti Yoga. But who was this Sandilya? The Vriddha Harita Smriti tells us, that Sandilya was no other than Bhargava Zamadagni. Sandilya was reborn as Zamadagni, for his having preached the "Unvedic" cult of Bhakti.

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\* Macdonell—Comparative Religion, p. 127

† Historians' History of the World, vol. ii, p. 58

× Griswold—Religion of the Rigveda, p. 25

§ Historians' History of the World, vol. ii, p. 59

‡ B. D. Basu—The Sacred Books of the Hindus, vol. vii.

दिव्यं वर्षशतं विप्र मुक्त्वा निरय यातनाम् ।

उतपत्स्यसे शूरोर् वंशे जमदग्निर् इतीरितः ॥

—Vridhdha Harita 11-189.†

The word "Unvedic" should be particularly noticed.

अवैदिकेन विधिना कृतवान् धर्मसंहिताम्

—Vridhdha Harita 11-181.†

For in the Puranic age, the Bhargava section of the Atharva Veda had already ceased to be counted as a Veda, and the Bhakti cult preached by Zamad-Agni, Zarath-Ushtra, is therefore considered to be unvedic. The earliest name in the Mahabharat for Bhakti Yoga sects is Pancharatra. To Pancharatra also, the name "Unvedic" has been given.

पाञ्चरात्रं भागवतं तन्त्रं वैष्णवसाभिधम् ।

वेदत्रयान् समुद्दिश्य कमलापतिर् उक्तवान् ॥

—Samba Purana.

For Bhargava Zamadagni, though an Avatar of Vishnu, had by this time came to be considered as unworthy of worship.

एतत् ते कथितं देवि जामदग्नेर् महात्मनः ।

नोपास्यं हि भवेत् तस्य शक्त्यावेशान् महात्मनः ॥

—Padma Purana, Uttara Khanda, 241-80.

"I have related to you the lives of great Zamadagni. But the excess of strength in him is a disqualification, and stands in the way of his being worshipped (like Rama and Krishna.)"

All this is the result of the Devasura war; the result of Bhargava Zamadagni's championing the Asura-cause. But the conclusion is unmistakable, that the origin of the Bhakti Yoga cult is to be traced to unorthodox sources, and is associated with the name of Zamadagni Bhargava (the champion of the Asura cult). We may thus be pretty sure, that it was amongst the Asura worshippers that Bhakti Yoga made its earliest advent. This is tantamount to saying that Zarathushtra is the earliest prophet of Bhakti Yoga.

But this is an accident only. The fact that Mazda-Yasna is the earliest Bhakti cult, does not necessarily imply that its connection with Sufism is the closest. That ought to be based on intrinsic and essential features, and not on extrinsic matters, like the date of its first promulgation. We ought to examine whether there is any such affinity (between Mazda-Yasna and Sufism) in their essential features.

Though, roughly speaking, it is true that all religions are forms of Bhakti Yoga, it is to be noted, that Sufism is marked by two characteristic features, which are wanting in religions other than Hinduism and Parsism.

The two characteristic features of Sufism are these.

(1) Firstly-though it is a discipline of Bhakti Yoga, it is not oblivious of the other two Paths of Karma and Jnana.

"The chief idea in Sufism, is that the souls of men differ in degree,<sup>1</sup> but not in kind, from the Divine spirit

of which they are Emanations, and to which they will ultimately return. The spirit of God is in all he has made, and it in Him."\*

We have seen that in Judaism, Christianity and Islam, Jnana Yoga (Metaphysics) is wanting, and to that extent they are different from Sufism.

(2) The next feature of Sufism is that the Personal relationship between God and man, is here conceived of in the highest terms.

Personal relationship with God, cannot be said to be existent in Judaism or Islam, while in Christianity, there is only one variety of personal relation viz., that between father and son. Thus it is to Vaishnavism and Mazda-Yasna alone that Sufism has the greatest affinity.

We have already noted that in the whole of the Vedic literature, there is not another Rik which brings out in greater prominence, the question of personal relationship with God than in Rik 4 hymn 15 of the Gatha; and as Mystics have been defined to be "those who in various ways seek a personal experience of God,"† we shall do well to look up Rik. 15-4 to understand fully what Sufism is.

It is to love God with the love of the father, the husband, the servant or the chief.

And as in conjugal love, there is the greatest identity of interest between the Lover and the Beloved, Sufism takes its stand on conjugal love, broadly

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\* Sell—The Faith of Islam,—p. 107

† Mott—The Muslim World of Today,—p. 297



speaking. "The erotic sentiment, which is rarely quite absent from Religion, has probably been identified with it, by the Sufis, more than by any other devotees."\*

It is to love God with all the forms of love that a human being is capable of the love of a father, a son, a consort, or of a servant.

या फेध्रोइ विदात् पइथ्यए चा  
वास्रएव्यो अत् चा खएतओवे  
अषाउनि अषवव्यो ।

Gatha, 53-4.

But it is in the conjugal love that the identity of interest is the greatest, and the Sufi prefers it to the other varieties of love. And this is the meaning of the much-maligned Khwetwadhata of the Zarathushtrian.

The cult of Sufism is known in the Gatha, as the Path of Sabas.

ये नाओ एरेज्स् सवंहो पयो शिषोईत् ।

—Gatha, 43-3.

And in order that the importance of Karma Yoga (Ethics) might not be lost sight of, Atharvana Zarathushtra definitely states, that the knowledge of the Higher Self is the beginning of Sufism.

अह्या अंहेऊस् अस्तवतो मनहंस् चा ।

—Gatha, 43-3.

The relation of Sufism to the Bhakti Yoga is made clear by recalling here the presence of Mazda.

हईध्येग् आस्तिस् येम् आ शएती अहुरो ।

—Gatha, 43-3.

\* Margoliouth—Early Development of Muhammadianism—p. 175

While the importance of the Jnana Yoga, is emphasised by pointing to the Brahma as the ultimate goal, of Sabas.

ब्रह्माई दाईरी सवंहो ।

—Gatha, 51-2.

This is the only other place where the word सवस् has been used in the text of the Gatha.

It should be noted that the word सवस् (Sufism) is different from the सव which we find used in several places in the Gatha, and which has got three different meanings.

The term सवस् is derived from the root सु-सवति=to be Lordly, i. e. to approximate to the Lord. And Sabas means that which enables one to be in communion with the Lord. This is Mysticism, this is Holy Communion, and this is Sufism.

The term सव is derived from three different roots—सुनोति=to bind, सूते=to produce, to contrive and सौति=to go, to unite.

Thus सव means (1) that which binds i. e. affection, or love (2) that which is contrived, i. e. method or procedure and (3) act of joining or association. And it is in these three different senses, that the word has been used in the Gatha.

In Gatha, (i) 44-12, धवा सवा परितेपरेते (ii) 45-12, येद्वा सवा इषाओन्तो राघंहो (iii) 51-15, सवाइस् चिविशी (iv) 51-20, दइयाइ सवो the word सव means love. It is the same root from which the word सुनु=a son, (he who binds by love) is derived. In 48-1, तेई सवाईस् the word means "procedure" and in 34-3 क्षमावसु सवो the word means union.

There may be some difficulty over the three different meanings of the word सब, but there need not be any confusion between सब and सबस्. The word सबस् (Sabas) means mysticism and nothing but mysticism—the personal communion of man with God. There will be no mistake in understanding सबस् as the ecstasy of mysticism, if we remember the cognate words उद्-सव (Festivity) and आ-सव (Elixir) or सव-न (Pressing of the Soma-Juice) all of which have association with Delight and Ecstasy.

This need not be considered as making too much out of the meaning of a single word सबस्. The existence of Sufism in the Gatha does not depend on the acceptance of what interpretation of the word Sabas is made here. Sufism is nothing but the highest pitch of Bhakti-Yoga—Bhakti Yoga, which has not been divorced from Karma Yoga or Jnana Yoga, and wherein personal communion with God is sought through love. It is Self-effacement in God, through Love.

येह्या मा आइयिस् द्रएया.

—Gatha, 32-16, 48-9.

“Sufism is this, that God should make thee die to thyself, and should make thee live in Him.” \* This is certainly the cult of the Gatha. Thus even if there were not in the Gatha, a specific term like “सबस्” to denote what we now understand by Sufism, one could hardly be justified in holding that the cult also is absent in the Gatha. Thus even if the word Sabas is otherwise explained, it is no argument against the existence of Sufism in the Gatha. The existence of

\* Nicholson—the Mystics of Islam,—p. 26.

the specific term सबस् (Sabas) only serves to make the position stronger.

For Sufism is personal communion with God. And the Gatha in unmistakable terms prays for such Communion.

कथा मझ्दा जरैम्-चरानी हचा क्ष्मत् ।

—Gatha, 44-17.

“When Mazda would I commune with you ?”

If this is not longing for fellowship with God, then what is it ? And if fellowship with God is not Sufism, what else Sufism is ?

For there can be no greater fellowship with God than what is implied by the conception of नरोइस् नर—the advent of God in man. And that is the characteristic line of the Gatha.

कदा मझ्दा मां नरोइस्-नरो विशेन्ते ।

—Gatha, 48-10.

“When would the heart of नर be a temple of the नारायण ?”

There need not therefore be any doubt, that the cult of Sufism was first preached by Narayana Zarathushtra. Nay it was on account of propounding the cult of Sufism (—the Path of Sabas based on two selfs,—the Nara and the Narois-Nara) that Atharvan Zarathushtra has been called Narayana by the Mahabharata.

I have already said that Parsism and Hinduism, participating as they do, in all the three Paths of Self-Realisation (Karma, Bhakti and Jnana) are the only

Religions, that are competent to promote the growth of Sufism. It might thus appear to some, that the reason as to why Sufism should have flourished in Iran, and not in India as well, has not been properly essayed.

I would not, in reply, quote the opinion of Von Kremer that Sufism originally emanated from India. "Von Kremer and Dozy derive Persian Sufism from Indian Vedanta. Merx and Nicholson derive it from Neo-platonism. Professor Browne once regarded it as Aryan reaction against the unemotional Semitic Religion."\*

For there is no warrant for holding that Persia did not evolve her own Sufism, without any outside influence. Originally enunciated in the Gatha, by the Holy Prophet Zarathushtra, the idea was developed by her noble son Mani. This is why Muslim theologians used to call the Sufis by the name of Zendik. Zendik is the corruption of the word Siddik, that Mani applied to his followers. Thus "Khetwa Vadhata" of the Achaemenian period, and "Zendik" of the Sassanian period, are calculated to show that Iran had consistently kept up the ideal of communion with God, the idea of Sufism, before its mind's eye.

"The ancient Sufis borrowed from the Manicians, the term "Siddik," which they apply to their own spiritual adepts, and a later school returning to the dualism of Mani, held the view that the diversity of phenomena arises from the admixture of light and darkness."†

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\* Iqbal—Persian Metaphysics, p. 97

† Nicholson—The Mystics of Islam p. 14.

"Zindik is a term that properly signifies a Manician, but is used loosely by the Arabic writers, to denote a member of one of the Persian religions, who professed outward conformity to Islam but secretly adhered to his own creed."\*

This is the reason why the Sufis were recruited mainly from the Zoroastrians. "Many of the early Sufis were converts from Zoroastrianism."† This is particularly true of the leaders of the Sufi movement; Bistami, Shibli, Junaid, Hallaj, and Rumi, were all of Persian birth.....Bistami being the great grandson of a Magian.x

As a matter of fact Sufism is the result of the spirit of Iran against the intolerant attitude of Arabic Islam. "The mystic love of the Sufis is not a characteristic of orthodox Islam, but arose in rebellion to it."§ And it ultimately operated to bring about a spirit of toleration and good-will in Islam. "Muhammadians used to consider people of other faith, as outside the the scope of God's mercy but with the varied forms of religion, from the Shiahs to Sufis, and the Babists to the Bahais, the attitude of many is changing to that of a common search for truth, in co-operation with religious people of other faiths."¶ Ibn-ul-Arabi's advice virtually amounts to giving up the Jihad of Sultan Mahmud or Tamerlane. "What

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\* O'Leary—Arabic Thought and its Place in History, p. 107.

† " " " " " " p. 190.

x Browne—Literary History of Persia, vol. i. p. 426.

§ Zwemer—The Moslem Doctrine of God, p. 102.

¶ Cash—The Expansion of Islam, p. 121.

God created in his own image let none take upon himself to destroy, except by God's command."†

Thus Sufism is nothing but a phase of the national struggle. "The nationalist revival in Persia leads occasionally to revolt against Islam as a foreign religion imposed on Persia by conquerors."× And the Iranian desire for the Brotherhood of Man, as against "the Brotherhood of Mussalmans only" asserts itself strongly in the words of the great Persian mystic Abu Sayed:

"Not until every mosque beneath the sun  
Lies ruined will our holy work be done,  
And never will true Mussalman appear  
Till faith and infidelity are one."§

The spirit of Iran was yearning for re-union with its original source, the Veda, so that it might repeat again—

यस्मिन् सर्वाणि भूतानि आत्मवाभूत विजानतः ।  
तत्र कः शोकः कः मोदः एकत्वम् अनुपश्यतः ॥

—Yajurveda, 40-7.

The man who sees the Unity of all, who feels himself one with all things, how can misery or delusion ever take possession of him ?

वेद आवेस्ता आल कोरान इजिल निज,  
काबा ओ बूत-खाना ओ आतस-कदा ।  
कलव-ए मन सकुल कर्दा जुमला विज,  
तु मारा युज इष्क ना-इ दिगर खुदा ॥

† Nicholson—Studies in Islamic Mysticism, p. 160

× Macdonald—Vital Forces in Christianity and Islam, p. 56

§ Nicholson—The Mystics of Islam, p. 104

"Veda, Avesta, Koran, Bible, Mosque, Temple, Shrine—My heart has accepted all of them, for I have no God but Love."

"If we saw God in all our fellow-creatures, how could we ever hate or despise them? If we felt one with them, we should not want things for ourselves; we could rejoice in their good fortune as in our own, worldly things would not then fascinate us, and the wealth which others possess and we do not, would not cause us grief and vexation."\*

"Sympathetic persons can feel a sort of delicate rapture in thinking that, however sick, ill-favoured, mean-conditioned, and generally forsaken they may be, they yet are integral parts of this brave world, have a fellow's share in the strength of the dray-horses, the happiness of the young people, the wisdom of the wise ones, and are not altogether without part or lot in the good fortunes of the Vanderbilts and the Hohenzollerns themselves."†

अथ वा चशमान-ए दिल, मा चीन युज् दोस्त  
हर चि विनी विदान कि, मजहर-ए उ अस्त ॥

"Do not look upon anybody except as a friend; whatever you see are but His forms."×

To the question however if the root of Sufism is to be traced to the Veda, (through the Atharva-Veda of Zarathushtra and Ramchandra), why did it flourish in Iran alone, and not in India as well, my reply is, that

\* Milburn—Religious Mysticism of the Upanisads, p. 153

† James—Principles of Psychology, vol. i.—p. 313

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it did flourish in India as well. Sufism flourishes in India.....only it is another type of Sufism (that flourishes in India) and that it parades under a different name viz. Vaishnavism.

Sufism consists in the worship of God with the love of consort.....the love of the husband or that of the wife. And while Iran prefers to love with the affection of the husband, India prefers to love with the devotion of the wife. That is the only difference between them two.

The difference is illustrated in a story related of Jehangir, that when the following bayet of Amir Khosru was recited to him, he became highly annoyed. He understood it in the Iranian way, as being the words of the husband to the wife, and the vulgarity of taste shown in the imputation of unchastity to the wife, was revolting to him, till it was explained to him that Amir Khosru, being an Indian, had become accustomed to the Indian way of expression; And the allegation of faithlessness by the wife, is not vulgar to the same extent, being a symptom of her Jealousy and marks the intensity of her feelings.

तू शवाना मिनमाइ

वा वर-ए केवूदि ईस शवं।

इनोज चशमे मस्त अस्त

खुमार-ए आसर दारद ॥\*

You look languished. On whose bosom did you pass the night? Your eyes are still intoxicated and bear marks of dissipation.

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\* नागरी प्रचारिणी पत्रिका-1980 (Samvat), p. 280.

The sentiment is not edifying but the anecdote illustrates the difference in the two forms of Sufism, Indian and Iranian, and that is why it is quoted.†

As a matter of fact the cult of Sabas was bound to develop both in India and Iran, for it belongs to the Veda, which is the joint heritage of both India and Iran.

“Brunnhofer, the Ishmael among Sanskritists, lays hold of the fact, that the roots of the Rigveda run deep into the *Indo-Iranian* period. It is for him as much an Indo-Iranian, as an Indian book.”×

“The Rigveda is the oldest, the most important, and the most generally interesting Veda, some of its hymns being rather, *Indo-European*, than Hindu.”\*

The personal God is the cult of the Veda, as distinguished from the Impersonal God, or the Brahma (The Absolute) of the Upanishads. And the Vedic Rishis were aware of the fact that Personality implies fellowship. So they looked upon Rudra as their Father:

ये इमा विश्वा भुवनानि जुह्वत।

कृषिर् हीता न्यसीदत् पिता नः॥

—Rigveda, 10-81-1.

“He who called into being, this universe,—the Sage, the Savant and our Father.”

† The Sufis as well as the Vaishnavas know that it is a mere fun.

एष्कवाजि मिकुनद वा खेशतन, श्रद्ध वाहाना दर मियान-ए मरद ओ ज्ञान॥

To play at Love the better with Himself, he put on separate masks of man and wife.

× Griswold—The Religion of the Rigveda, p. 78

\* Griffith—Rigveda (translation)—Preface p. i.

यो नः पिता जनिता यो विधाता ।

धामानि वेद भुवनानि विश्वा ॥

—Rigveda, 10-82-3.

“Father who made us, he who as Disposer,  
knoweth all existing things.”

And then passes over to the conception of  
Friendship.

भवा नो अग्ने सुमना उपेतौ ।

सखेव सख्ये पितर एव साधुः ॥

—Rigveda, 3-18-1.

“When we approach you, Agni, be kind and good  
to us, as a Father, as a Friend.”

कः इन्द्रस्य युज्यं कः सखित्वम् ।

को भ्रात्रं वष्टि कव्ये क उती ॥

—Rigveda, 4-25-2.

“Who likes to be the Comrade, the Friend, and  
the Brother of Indra, who would approach the Sage  
for protection?”

And friendship carries with it the idea of  
reciprocation.

सखे सखायम् अजरो जरिन्ने ।

—Rigveda, 10-87-21.

“Protect to Old age, Thy friend, oh Friend Eternal.”

The Rishi is not content with saying.

त्वम् चास्माकं तव स्मसि ।

—Rigveda, 8-92-32.

“Thou art ours and we are thine.”

He would like to be completely united.

यद् अग्ने स्याम् अहं त्वम् ।  
त्वं वा धा स्या अहम् ॥

—Rigveda, 8-44-23.

“So that oh Agni, *I may be you and you may be I.*”

This is the Path of Sabas,.....the Path of Holy Communion. And the Gatha voices the same idea.

कथा मञ्जदा जरेम् चरानी ह चा क्षमत्,  
आस्केतीम् क्षमाकाम् ह्यत् चा मोह ख्यात्,  
वाक्ष् अण्षो । —Gatha, 44-17.

“How Mazda, would I be able to share with you, your fellowship? Tell me, how this can come to me.”

It is the Path of Rapture.

अथ स्मास्य हर्षतो हृषीवतो  
विश्वे जुषन्त पन्थाम् ॥ —Rigveda, 1-127-6.

“Let us all delightful, repair to Him, the Delightful one;”

This is the secret of Secrets, of the Religion of the Veda. It was known at the time as मधु विद्या (the Cult of Honey)\* for it exhilarates the soul to intoxication.

This is why Hafiz calls Sufism as मय मधाना—Wine of the Magians.

(i) हाफेज जमान-ए पीर-ए मधान,  
मामीन-ए ओफा अस्त ।  
दरस-ए हदिश-ए एष्क,  
वर ओ खान ओ जो शुनो ॥

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\* (i) उमेदचन्द्र बढव्याल—वेद परिचय.

• (ii) Rigveda, 1-117-22 (Sayana's Commentary)

“Learn the lesson of Love from the Chief of the Magians.”

(ii) गर पीर-ए मघान,  
सुर्शिद् ए-मन, श्द चे तफावत ।  
दर हिच सर-ए निस्त,  
कि सरे जे खोदा निस्त ॥

“If I have taken the Chief Magian to be my Guru, what is the harm? All inspiration comes from God.”

(iii) जाम-ए मय-ए मघाना,  
वा हम मघान तोवान जाद ।

It is possible to enjoy the Wine of the Magians, only in the company of the Magians.

And when Hafiz calls for the wine.

मय खोर कि शेख ओ हाफिज,  
ओ गुफति ओ मुह्तसिब ।  
तु नेक विनगरि,  
तजविर-ए मयकुनन्द ॥

“Drink wine, if you look closely you will find the Squire, the Chaplain, the Priest, or the Chancellor,—all of them taking wine secretly.”

We think that the Vedic sentiment of मधुविद्या is being echoed here.

अपाम सोमम् अमृता अभूम,  
अगन्म ज्योतिर् अविदाम देवान् ।  
किं नूनम् अस्मद् कृणवद् अरातिः  
किम् उ घृतिर् अमृत भर्तस्य ॥

—Rigveda, 3-48-3.

"I have tasted the Soma, and have become immortal—I have seen the light, and known the devas. What can the enemy now do to me? When a man knows the Amrita, what fear has he again ?

But "Orthodox Islam is a religion without song."† —and Mullas cannot tolerate music before the mosque.

Thus we see that Sufism has its origin in the Gatha which is the cream of the Atharva Veda. Nay it goes earliar still, it is found in the Veda, where it was known as Madhu-Vidya, which Atharvan Dadhyach taught to the Aswins.

दध्यङ् ह यन् मधु आथर्वणो वाम् ।

अस्वस्य शीर्ष्णां प्र यद् इम् उवाच ॥

—Rigveda, 1-116-12.

Yet there may be people who think that it is not the real meaning of the Gatha, that I am trying to read here. They are loth to believe that such advanced idea could have been reached in that early age. They think that the real meaning of the text is grosser, and that I am trying to put a gloss on it. They are never satisfied except with a silly interpretation. The attitude is well-illustrated in the remarks of Whitney, in his translation of the Atharva Veda. "The version is as literal as possible. To modify it would *imply an understanding* of it."<sup>\*</sup>

They forget that Prophets are made of different stuff. For to be consistent with their theory, the Gita

† Zwemer—The Muslim Doctrine of God, p. iii,

\* Whitney—Atharva Veda Sanhita-(Introduction) p. 14.

ought to have been composed by any one of the winners of the Nobel prize, and Jaydeva ought to be a greater poet than Kalidasa, simply because he is more modern.

They are obsessed with the idea of "the historical interpretation." They forget that the function of a scripture is different from any other literature. It is intended to serve as the connecting link between the past and future generations.

Unnecessarily to hold, that the ideals of a scripture are unsuited to the modern age, is to kill it. To interpret it in the so-called historical way is to misinterpret. If we are to be true to the spirit which brought the scripture into being, it is our duty to put the highest, and not the lowest, interpretation on it.

When we are dealing with anything really great, a purely historical, genetic treatment of the subjects has its drawbacks. We inevitably find ourselves explaining the higher by the lower, resolving a spiritual creation into pre-existing factors. A purely historical treatment of the idea of the Kingdom of God, as found in the Gospels, would certainly tend to divest it of much of its meaning for the modern world. However essential, then, historical criticism may be for a thorough understanding of ancient religious literature, we are bound to ask, whether by an exclusively critical treatment, we are not doing it an injustice, and whether there is not also some other way in which it can, with equal objectivity be handled. Can we not, for instance, quite fairly regard the religion of Israel, as exhibiting the movement of an idea towards self-realisation, and

say that in Israel, ethical monotheism was struggling towards birth, long before it was born?

Similarly in India, the Vedanta existed sub-consciously in the ether of a heart, long before its first sages were able to formulate it. *They meant something better, and not worse, than what they actually said.* In the unity of the idea, there is an element which connects it with the higher concepts of the future, as well as one which connects it with the crudities of the past.”\*

“A stream cannot rise higher than its source, the tower cannot be broader than its base.”†

There could not have been any Sufism in Iran, if it had not been there in her national scripture—the Gatha. The Sufi has always been there, only he used to be called by the name of सोष्यन्—one who will continue to be in the Holy Communion, for all time to come. And as the other partner in this Holy Communion, Mazda Himself is also called a सोष्यन्.

अहुरो सओष्यन्तो ददात् । —Gatha, 53-2.

The prospect of this Holy Communion is enough to turn a man mad.

हामि तरसेम् कि हाफेज, महु गरदेद ।

आज हूँ शोर कि दर सर, दारमे इम शव ॥ —Hafiz.

“I am afraid that Hafiz will not be himself any more, as the effect of the tumult that is in his head now.”

\* Milburn—The Religious Mysticism of the Upanisads, (Preface), p. xi.

† Zwemer—Ghazzali (A Muslim Seeker after God), p. 198.



For one who reads the Divan of Hafiz, becomes a Divana (deva-possessed, mad).

For Hafiz utters his song, in the tune of the cloud-coloured cowherd whose flute ravishes the heart of each and all. For it represents the central-most note of the Aryan concord.

The Aryan Tantra consists of three paths viz. Karma, Bhakti, and Jnana. And it is divided into five sects (cf. मित्राय पञ्च वेदिरे जनाः—Rigveda, 3-59-8) viz. गानपत्य, शैव, सौर, वैष्णव and शाक्त.\*

(1) The Saivites are the *Jainas*, who are the followers of Jnana Yoga. They have the ideal of Siva before them—the Dead God, devoid of all Gunas, who is above all response. The Saiva has transcended the need of worship.

(2) The Ganapatyas are the Karmayogins. They admit no other God except the voice of the Conscience. 'The voice of the people is the voice of God' to them. Thus they are democrats—and Ganapati (the chief of the republic) is their ideal. Ganapati moves slow, but moves sure. He is to be worshipped before all other worship. He stands at the gateway to real religious life. Religion must be based on ethics. The *Buddhist* is on the way to being a Hindu or a Parsi.

\* (i) शाक्ता शैवा वैष्णवाश्च सौरा गानपतादयः।

—Mahanirvana Tantra, 2-24.

(ii) शैवाश्च वैष्णवाश्चैव सौरा शाक्ता स्तथैव च।

गानपत्या आगमाश्च प्रणीता शङ्करेण तु ॥

—Devi Gita, 9-29.

(3) The Vaishnava is the Bhaktiyogin *Hindu*. He worships God, as the father or the mother or the lord. He uses a symbol in the worship of God.

(4) This distinguishes the Vaishnava from the other typical Bhaktiyogin, the Saura, who does not use any symbol, or if he uses any at all, it is the glorious orb in the heaven, that forms his Kibla. One will fail to find out the Saura, if he does not find him in the *Parsi*.

The Jaina is the follower of Jnana yoga, and the Buddhists of Karma yoga. The Hindu and the Parsi have adopted the Bhaktiyoga—one variety each. (iconic and an-iconic).

The highest pitch of Bhaktiyoga is to be found in the devoted Soshyan—the Vaishnava-Soshyan in India and the Sufi-Soshyan in Iran, whom the flute of Krishna Govinda (Black Voice-Master) has made mad, so that he finds himself no more.

मज्झि-ए हाफेज कानुन

वज्र-गाँह-ए बादशाह अस्त ।

दिल वर दिलदार रफ्त

जान वर जानान शूद ॥

—Hafiz.

“ This body of Hafiz is now the arena of the sport of the Lord. His soul has gone to the Master of the soul, and his life is in the hands of the Master of Life.”

(5) In the midst of them all stands the *Sikh* saint.\* He combines in him the excellences of the

\* Macauliffe—The Sikh Religion vol. i, p. 6, (Foot note ).

Vaishnava and the Sufi. For he sings the Bhajan of Mazda, in the temple of the Vishnu. Guru Govinda Sinha took up the Bow that Zamad-Agni (Zarathushtra) had handed over to Ramachandra.† He also took up the conch-shell Pancha-Janya, (Democracy) of Sri Krishna, that combines the Gospels of Ramachandra and Zarathushtra. And in Guru Govinda Sinha, the Last of the Prophets, we find the reflection of Atharvan Zarathushtra the First of them all, the foremost of the Nation Builders of the world, and we may shout in reverence to him “वाहि गुरुमीकी भाति” “Hail, Glory to the great Guru.”

ॐ नमो नारायणाय जयत्युक्ताय धर्मराजाय नमः ॐ

† Rāmāyana—Adikāṇḍa, Chap. 76.

## XI. The Nine Knots in The Wand of Atharvan Zarathushtra.

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उद्गता नो जातो आश्रव—यो स्पितामो जरथुश्त्रो ।

—Fravardin Yasht, 13-94.

It is our fortune that the Prophet has been born—  
He, Spitama Zarathushtra.

It is said that Atharvan Zarathushtra used to carry in his hands a staff, on which there were nine knots,\* and that with the help of this staff he overcame the powers of the Evil and established his religion.† In the bas-relief on the Takht-i-Bostan hills, the figure of the Prophet (as reproduced on page 290 of Jackson's 'Zoroaster'), is seen holding in both hands, "a fluted staff or scepture of great length." Like the "Parasu" (hatchet) of Zamad-Agni Rama, the Asa of Zarath-Ushtra Spitamo became widely known. We shall do well to try to understand, if this famous Asa symbolically represents any idea. Each knot on the staff marks a new section, and it is not unreasonable to think, that the nine sections of the staff are intended to represent the nine leading points of the militant church of Atharvan Zarathushtra. What then are the nine leading points of his religion? For them, we have

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\* Vendidad, ix-14.

† Vendidad, xix 4

to look up into the Gatha (गथा) which is the Scripture of Mazda-Yasna—the Gita of Zarathushtra. x It is herein that a knowledge of the ideas that agitated the mind of the Great Prophet, may be obtained first hand.

### (1) Monotheism—Mazda.

The first thing that strikes one as he proceeds with the study of the Gatha, is the austere monotheism that the book enjoins. The Vedic Pantheology was quite enough then, as it is quite enough now, to confuse a mortal, and make him as miserable as a Batak in Sumatra,\* with the doubt, that some one or other member of that large pantheon, may have been left out in the performance of his divine service. So that when Dharma-raja Zarathushtra raised a standard of revolt against the embarrassing polytheism of the Deva-Yasna cult, the common-sense man heaved a sigh of relief and hailed him as a Ratus (Apostle), an Atharvan (Prophet), and a Paighambar (Gospel-bearer). The clever man of, 'uncommon' sense however tried to save the situation by saying that "the names may be many, but the entity is one."

एकं सद् विप्रा बहुधा वदन्ति.

—Rigveda, 1-164-46.

But Atharvan Zarathushtra had seen the calamitous effect of the use of a multitude of names, much too closely, and he was not to be taken in. He stuck to one name and one name alone—the name that very

x Gatha, 56-8.

\* Macdonald—Vital Forces in Christianity and Islam, p. 83

effectively points to the inmost essence of the Highest Being, viz., His all-consciousness, or what the philosophers have been pleased to call "the Monistic Idealism of the Ultimate Reality." He called the highest God by the glorious name of Mazda or Omniscient.

ये आन्मेनी मझ्दाओ भ्रावि अहुरो.

—Gatha, 45-10.

'Who, by name, is called Mazda, the Lord.'

"Mazda" was a new name, a word that sounded strange to the Vedic ear, but perhaps not stranger than the name "Skambha," which the Angirasa Veda uses when it cries out.

स्कम्भं तम् बृहि कतमः स्विदेव सः

—(Atharva) Angiras Veda, 10-7-4.

'Tell me of Skambha, which one is he?'

Then again, this new name had the advantage of being free from the possibility of confusion with any of the objects of Nature, such as Sky (द्यौ) or Fire (अग्नि) or Sun (सूर्य) or Moon (सोम) or Water (आप). Nay, Mazda's greatness lay in being the Creator of them all, and Him alone Zarathushtra worships to the exclusion of all. (Gatha, 44-11). And so he exclaims—

मझ्दाओ सखारे मइरिस्तो. —Gatha, 29-4.

मझ्दाः सकृत्वः स्मरिष्टः

Mazda alone is the adorable-most.

Nearly two hundred times the word Mazda appears in the Gatha. Zarathushtra does not recognize any

other God, but one Ahura Mazda, and does not use any other name.

It would thus appear that in this matter, Atharvan Zarathushtra proved himself to be much more careful than Hazrat Muhammad who permitted the use of a multitude of names.† As a matter of fact Hazrat Muhammad had hesitated‡ for some while whether to adopt for the highest God, the Arabic\* name of "Allah," or the Hebrew† name of "Rahman," and ended by adopting them both.× A long time elapsed before it was realised that the duality in the name gave occasion for a suspicion of duality in the deity.§ The matter was then rectified by converting the noun "Rahman" into an adjective of Allah.||

The Muslim community has not yet been able to get rid of the confusion, and learned Ulemas are still found writing long notes, as to why two words "Rahman" and "Rahim" both meaning "Kind", are used of Allah, in the celebrated phrase of the Koran—"Bism Allah har Rahman ur Rahim," 'In the name of God, the kind and the Merciful.'‡ The reason seems to be that the word Rahman was originally used as a noun.

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‡ Koran—7-179

† Zwemer—The Muslim Doctrine of God, p. 28

\* Macdonell—Comparative Religion, p. 152

† { Sell—Historical Development of Koran, p. 56  
{ Koran, 25-61.

× Koran, 17-110.

§ Koran, 16-53.

|| { Bell—The Origin of Islam in Christian Environment, p. 117

{ Rodwell—Koran, p. 173 (foot-note)

+ Muhammad Ali—The Holy Koran, p. 5

Atharvan Zarathushtra had seen at a glance, the possibility of the confusion, and had nipped it in the bud.

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## (2) Iconoclasm—Ahura.

The next point to which our attention is drawn is the unrelenting denunciation of idolatry in the Gatha. When God is conceived of as having a physical form, every individual takes it upon himself to decide as to what form would suit the Deity most. The figure of a man or a woman, a bird, a beast or a reptile, or any grotesque combination of some or all of them, is attributed to the Deity. Nor is the matter allowed to rest there. Being conceived like an ordinary mortal, with human needs and passions, the necessity for a consort (male or female, as the case may be) is soon felt, and the pair then begins to give birth to children; and there being no Malthus in the heavenly region, to point out the need for limitation, the number of Gods grows apace. A republic of Gods is soon established in the place of the absolute monarchy of the single God; and thus far it probably represents an advance in political thought. Yet it kills the idea of God-head much more effectively than mere atheism could do. God is no God unless He is infinite. The philosophical basis of the belief in God, rests on the idea of the Absolute—the 'Absolute' Absolute, and not a 'limited' Absolute. It is herein that the worst evils of idolatry lie—in the concomitant anthropomorphism, and not in the use of images and symbols. It is Pratikopasana.



(प्रतीकोपासना) which is approved of in the *Brahma-Sutras*\* and not *Pauttalikatâ* (पौत्तलिकता) or marionette, i. e., the multiplication and manipulation of godlings at pleasure; and the two should not be confused.

Apart from the purely religious point of view, Idolatry is disruptive of national unity. It gives a different God to each different sect, but does not give a single God for the whole nation. Forms vary, and the same form does not appeal to every body. Unity is to be found only in the formless One. Maghavan Zarathushtra had come at a time, when the multitude of Gods of the Vedic pantheon, had divided the nation into endless sects, and the Aryans were ill-able to withstand the onslaught of the uncivilised Turanins on the north, the Danavas† of the Purana mythology. And *Zarathushtra decided that idolatry must go*. Bhagavan Zarathushtra wanted a whole sheet of paper and not a sheet torn into thousand pieces. He could not tolerate the vivisection of the nation and directed his energies to the removal of the root cause—the worship of the image.

If we remember the direful consequences of the Rigvedic prayer, to the God 'with eyes and ears,'§ and also the heated controversy between the Asharites and the Mutazilites× about the correct interpretation of

\* ब्रह्मसूत्रि उक्तवति. —Brahma Sutra, 4-1-5.

† Haug—Essays on the Parsis, p. 236

§ चक्षुष्मते शृण्वते ते ब्रवीमि ।

मा नः प्रजां रीरिषः सा ते वीरान् ॥

—Rigveda, X-18-1

× Browne—Literary History of Persia, vol. i-p. 286-7

such terms as the "hands" or "face" or "throne" of Allah used in the Koran,\* we can well appreciate the foresight and the caution of the author of the Gatha. In the Gatha "Mazda" is invariably qualified by the adjective "Ahura" or spiritual;† so much so that the two words ultimately came to be combined into one—as 'Ahura-Mazda' in the Achamenian, and 'Hormazd' in the Sassanian period.× But Atharvan Zarathushtra did not leave his iconoclasm to be a matter of inference only. He eagerly waited for the day when he would be able to purge this pernicious rite out of the community.

कदा अजेन् मूर्त्यम् अद्या मगह्या.

—Gatha, 48-10.

[कदा अहन् मुर्तिम् अस्य मघस्य].

"When would I remove the idol out of this Church?"

Those who are intolerant of the existence of Fire in the Zarathushtrian temple, as an act of idolatry, should not forget the weakness of the human mind and should remember that though the Image of Allah§ has been removed from the Kaaba, the Black Stone (Hazar-ul-Aswad) is still there, in all its glory, receiving homage from the innumerable pilgrims at the Haz.‡ And if any symbol is at all to be retained, Fire at least is better than a piece of stone, as the blind Persian poet Bushshar had pointed out long ago:

\* Koran, 2-256, 71-12, 48-10

† From Ahu=Soul cf. Sanskrit Asu (असु)=Life breath

× Jackson—Zoroaster, p. 171

§ Andre Servier—Islam and the Psychology of the Musalman, p. 62

{ Sell—Faith of Islam, p. 291

‡ Margoliouth—Muhammadianism, p. 48

“The Earth is dark and the the Fire is resplendent and the Fire has been adored since it became Fire.”\*

### (3) Anti-Asceticism—हुसेइतीम् .

Let us however turn from purely theological matters to questions of Sociology, for Religion, as the repository of national culture, is inclusive of them both. It cannot fail to strike any one that Mazda-Yasna is the religion of the house-holder. It deprecates the idea of the renunciation of the world, and therefore encourages marriage and discourages celibacy.× There is no monachism in Mazda-Yasna. So in the Gatha, Paighambar Zarathushtra prays for such a conscience as does not decry the house-holder's life.

अवत् वोहू मनहा या हुसेइती रामां च दात् ॥

—Gatha 29-10.

[एतावतीं वसु मनसां देहि, या सुक्षितिं रामां च दधाति]

“Give me such a conscience as elects the household and optimism.”

The idea of non-asceticism is prominent also in Islam, and in support of it, the tradition (Hadis) “لا رهبانیت فی دین الاسلام” is ever heard from the lips of the Moulvis. But considering that all the competent authorities have declared that as many as 99 % of the traditions are the outcome of temporization and forgery† one cannot be too sure that this feature of Islam also

\* Browne—Literary History of Persia, vol. i, p. 267

× Kapadia—The Teachings of Zarathushtra, p. 42.

{ Guillaume—Traditions of Islam, p. 29.

† Lammens—Islam p. 72.

{ Hurgronje—Muhammadianism, p. 29.

does not owe its origin to impact with the Iranian culture. The more so, as in the Koran, we sometimes meet with such sentiments as "wife and children are an enemy."\*

#### (4) Caste-Equality.—(वेरेजेन).

Be that as it may, there is no doubt that Bhagavan Zarathushtra raised his trumpet voice against the existence of a plurality of castes. Caste-distinction had divided the nation into separate blocks, and stood in the way of effective unity and organisation. We can still hear the noble words of the prophet crying aloud a word of warning to the nation.

क अर्यान्ना के खएतुस् दाता इस् अहंत् ।

ये वेरेजेनाइ वंजहीम् दात् प्रशस्तिम् ॥

—Gatha, 49-7.

[ क अर्यन्ना, कः सिनुः, दाता इस् असत्, यः वृजेनाय वस्वीं प्रशस्ति ददात्. ]

"What does a Brahmin or what does a Vaishya avail? He alone is the true citizen who lends good strength to the Kshatriya?"

There need be only one caste, the Verejena,—the Kshatriya.

It is probably Zarathushtra's opposition to the caste-system that more than anything else, accounts for his unpopularity in India, and in the Mahabharata, we find Salya, the King of Media (Madra) being taunted by Karna, as the ruler of a people, where the

\* Koran, 64-4, 18-28.

barber can become a Brahmin on the next day.\* We have, in these days, perhaps learnt to think that Zarathushtra's attempts to make it possible for a barber to become a Brahmin, was a step in the right direction, and a step of which the nation stood in great need. But there was as there still is, a considerable volume of opinion in favour of the hereditary caste distinction, and it failed to appreciate the greatness of Zarathushtra. It is like the earlier Prophet, Bhargava Rama being relegated to the background, in favour of the later, Raghava Rama, because the former broke, and the latter upheld, the caste-duties and the caste-rules.

Caste system was no problem to Christ or Muhammad. There was no caste distinction amongst the Jews, and these two Prophets, whose aim was to reform the Jewish Faith, were not faced with the solution of caste inequality. With Zarathushtra, the case was quite different. The Purusha Sukta (X-190) in the Rig-veda shows the existence of the caste system, and the Avesta makes mention of three separate castes. (Gatha, 33-4). A greater strength is shown by the man who rises against the inequalities of an existing system, than by one who simply maintains the *Status quo*. With the fusion of the castes into one, the professional intermediary between man and his God, ceased to function.

Gautama Buddha and Spitama Zarathushtra, both tried to remove the inequality of castes from the Aryan

\* नापितश्च पुनर् भूत्वा ततो भवति ब्राह्मणः ।  
द्विजो भूत्वा तु तत्रैव पुनर् दासो अभिजायते ॥

Society. But while the former took the retired 'Brahmin' for his model, (as the 26th Chapter, of the Dhammapada clearly states), for the latter, the ideal was the fighting 'Kshatriya' knight. (Gatha, 31-18, 44-14.)

### (5) Militancy—ईश-क्षत्रम्.

It is thus worthy of note that the only caste that Zarathushtra Spitama sustained, was neither the tolerant Brahmin, nor the submissive Vaishya, but the virile militant Kshatriya. This brings to our mind the picture of the warrior Prophet Zamad-Agni Rama. The idea of turning the left cheek when the right one was smitten, did not find favour with the Prophet of Iran. Not that he did not appreciate the great merit of forgiving the enemy, but forgiveness, to him, was an attitude of the mind, and was not to be confused with non-resistance to evil. The call of Justice is not less imperative than that of compassion, and Atharvan Zarathushtra did not forget the simple truth which is expressed in the dictum "Mercy but murders pardoning those that kill." So that like Yogeshwara Govinda, on the field of Kurukshetra, Atharvan Zarathushtra asks his followers to be ready, to pay the enemy back in his own coin.

ये मइच्यो यओश् अद्वाइ अस् चीत् वहिस्ता ।

आंस्तेंग् अद्वाइ ये नाओ आंस्ताइ दइरीता ॥

—Gatha, 46-18.

[यः मभ्यः जोशं ददाति, अस्मै अस्माद् चिद् वहिर्त्, अपि च यः नः आस्तं ददाति अस्मै आस्तं].

"Who does me a good turn, a better turn to him—but an evil turn to him who does me ill."—this he considered to be the law of Equity.

Guru Govinda Sinha; the spiritual successor of Ramachandra and Zarathustra, who brought into existence a new community that would live the combined cult—as combined in the Gita—also re-iterates the same principle.

दादु समा विचारके  
कलिका किजे माय ।  
यो कोइ मारे इहे दिम  
पाथर हनि रसाय ॥

In the discussion with Dadu, he laid down the rule for Kali age 'if one throws a clod, hurl a stone at him.'

Zarathushtra brought into practice the principle that he taught, and even at the ripe old age of 77, he died, at Balkh, the death of a martyr, in defending a Fire-temple, fighting against its ravage by the irreligious Turanians.\*

It is however to be noted that he took up the arms in defence and not in offence. He was a Sahid and not a Gazi—out to die, and not to kill. He thus showed a better conception of martyrdom than what we find in some other prophets.

#### (6) Organisation—मद्य.

Yet it did not escape the notice of Atharvan Zarathushtra, that sporadic attempts in the resistance

\* Jackson—Zoroaster, p. 127

of evil, were useless and unavailing. The forces of evil have a natural tendency to combine, and if there should be anything like a successful resistance to it, good people also must learn how to organise themselves and offer a united front. He had no regard for half-hearted measures—for mere lip sympathy without the desire to put one's shoulder to the wheel. He was inclined to draw a sharp line of demarkation between the two contending parties (Gatha, 44-15) and did not want anybody to sit on the fence. The celebrated dictum "Those who are not for us, are against us" is thus traced to him.

हवो जी देग्वाओ ये देग्वाइते वहिस्तो ।

हवो अषवा यद्वाइ अषवा फ़यो ॥

—Gatha 46-6.

[ स हि दुग्वान् , यः दुग्बते वहिष्टः, स अषवान् , यस्मै अषवान् प्रियः । ]

"He also is wicked who supports the wicked, and he is honest to whom the honest man is dear."

Organization is only another name for strength. It was the same primitive Arabic race—innocent of any pretension to art, architecture, science, literature or philosophy,\* yet when Hazrat Muhammad taught them one thing, viz, how to organise, they spread over the half of Asia and Africa. Man for man, a European is hardly superior to an Asiatic, yet the one governs and the other is governed. That is due to the greater cohesion amongst the units, that the European has learnt to develop by means of better organisation.

\* Andre Servier—Islam and the Psychology of the Musalman, p. 11-13



Zarathushtra, we have need of a Prophet who would teach us the lesson of organisation, and we have need of thee.

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(7) Simplicity—अ-देवयन.

So long however we have considered Mazda-Yasna, in its theological, sociological and political aspects only. There is such a thing as international aspect as well! For that religion would be far from being the ideal, which has no bearing on internationalism, and does not help the growth of international life.

Thus apart from the fact that "ceremonials are meant for man, and not man for ceremonials," an ideal religion may not be burdened with too many rites—local customs, that are easy of performance in one region, but difficult in another. Thus simplicity may be said to be one of the criterions of a Universal Religion whose requirements are stated to be (1) Unity in Essentials (2) Liberty in Non-Essentials and (3) Charity in all. The essential point alone deserves to be kept in view; and when this is done, the matter is bound to be simple.

Then again, if the sacraments and ceremonies are so many as to keep the man engaged for the whole day, there is little time and energy left to him for the real service of humanity. "He who cares too much for little things, has little time to care for great things."

Atharvan Zarathushtra thus raised the war-cry —"Down with the ceremonies; that is the way of

Deva-Yasna, and very much different from what Mazda-Yasna is."

अयाओ नोईत् एरेष वीध्याता दएवाचीनः ।

ह्यत् इश् आ देवओमा पेरस्मनेय ऊपाजसत् ॥

—Gatha, 30-6.

[अनयोः देवाचीनः नोईत् ऋष वीक्षतिः यतः एषः देवयन् प्रष्टुं उपजसति ].

"The Devachinas do not see aright, inasmuch as they proceed to worship by way of apotheosis—supposition of divinity."

Thus the only sacrament that Tirthankara (the founder of a system) Zarathushtra prescribed for the observance of his followers is the study of the Gatha\*—five times† a day. That is the only duty which is binding on all. The Gatha is to serve as the bond of union in the Church. It is the link that would connect, the cement that would hold together, all the members of the community, no matter, how far removed in space or time. The Gatha is the common platform on which all would stand. No other sacrament was considered essential. Thus on the one hand, Mazda-Yasna was saved from the shame of such orgies, as the slaughter of an animal to save the soul of a man, and on the other hand it left to the individual enough time and enough energy to devote to real human needs. This freedom from the bondage of ceremonials, is the same liberty which Luther gave to Europe and made possible the political Liberty, that the French Democrats subsequently brought about. And so with the Sikhs.

\* Gatha 45-3

† " 44-8

## (8) Democracy—प्राक्षेणेनेम् .

Simplicity however only leads to the gate of internationalism. It is democracy that forms its life blood. The organisation has not reached perfection, until every one member can feel for it the love that every other member feels. It is only then that all will be equally devoted to its welfare. And there cannot be equality of devotion, without equality of rights. Thus equality of rights must form the basis of effective organisation. Atharvan Zarathushtra emphasised the point in no uncertain terms.

उस्ता अह्माइ यद्माइ उस्ता कद्माइ चित् ।

—Gatha, 43-1.

[ तद् अस्मै इष्टं, यद् यस्मै-कस्मै चिद् इष्टम् ]

“That only is right for any one, which is right for every one else.”

This law forms the basic principle of all democratic institutions; and it is to Atharvan Zarathushtra that the world is indebted for the enunciation of this cardinal truth. In political phraseology, the rule may be stated as “Everybody counting as one, and nobody as more than one.”

It is worthy of note that there is no doctrine in the Gatha, like that of Walis in the Hadis,\* or the institution of slavery† in the Koran, which may be considered to be a partial surrender of the requirements

\* Goldsack—Traditions of Islam, p. 48

Khoda Baksh—Essays Indian and Islamic, p. 119

† Koran, 4-28; 23-6; 33-52

of strict democracy. For the Koran expressly states that a free man and a slave shall not be equal.<sup>x</sup> It is due to the inspiration of the Gatha, that Democracy made its first appearance in Iran, and reconstruction of Society on Bolshevich principles was taken up by her noble son Mazdak as early as 520 A. D. § Consistently with this principle (of the equality of all men), when the Turanian Frayana was converted to Mazda-Yasna,\* he was received in the Church on equal terms, as the mention of his name in the Fravardin Yasht, along with all the Aryan sages, abundantly shows. No attempt was made to distinguish the Koreish from the Non-Koreish, as is done even in democratic Islam,† a distinction that is sought to be perpetuated even in distant India, by the classification of Sayads and Non-Sayads.

Demolition of the Caste-system brings about the equality of all castes, while Democracy brings out the equality of all individuals. The one makes for the economic, and the other, for the political, freedom.

Thus while the "Simplicity" of Mazda-Yasna may be considered as tantamount to what is denoted by the term "Liberty" of the French Illumination, its "Democracy" is the same thing as the "Equality" of the latter. So that we may confidently look forward for the third term as well, viz., "Fraternity."

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<sup>x</sup> Koran 16-17

<sup>§</sup> Browne—Literary History of Persia, vol. 1, p. 170

<sup>\*</sup> Gatha, 46-12

<sup>†</sup> Sell—Faith of Islam, p. 104

## (9) Universal Brotherhood—गेडस् वास्त्र.

For Liberty and Equality do not count for much, if the idea of the Brotherhood of Man is not kept in view. It is like the vast broad sea, whose sight cleanses and purifies the heart, by reminding one of the insignificance and futility of pettiness and jealousy. If The Brotherhood is restricted to a particular class alone, if the fraternity is not broad enough to include the whole of humanity, intolerance and fanaticism would be the inevitable results. The founder of such an association would stand on a level, little higher than that of imperial conquerors like Halagukhan, Tamerlane, Alexander or Napoleon. That may suit their part. But a Prophet would be no Prophet if his intention is to advance only a particular race at the expense of others. The whole of humanity is his flock. And to leave no room for doubt in the matter, Atharvan Zarathushtra founded "The Order of the Geus Vashtra" or "the Servant of the World Society," in contradistinction to the existing three castes of Aryamna, Verejena, and Khayetu (Gatha, 33-4). The object of this Society was the service of the Soul of the World (Gatha, 29-1), i. e., the Service of Humanity mainly; for the world has no other soul than what is constituted by its living beings. It is also on this account that narrow-mindedness is the particular evil that a Geus Vashtra is asked to specially guard against (Gatha, 33-4). For communalism is diametrically opposed to, and destructive of the idea of the Brotherhood of Man. It would thus appear that humanitarians, of even the present day, can draw their inspiration from the Gatha. They would then complete the

establishment of the Geus Vastra Society, started by the First of the Prophets.

We are now in a position to understand what the nine knots on the staff of Zarathushtra stood for. These consist of the special items of Reform, that the Iranian Prophet endeavoured to introduce into the Aryan Society. We therefore take no notice of such items of the Gatha, as the Law of Karma (Gatha, 43-5) or the Discipline of Bhakti (Gatha, 44-16), which are the joint property of all the Aryans-Indian or Iranian. The honour of promulgating these nine points, which are either absent or undeveloped in the Indian Civilization, (but prominent and eminent in the Iranian) must be laid to the credit of Atharvan Zarathushtra, the First Prophet of the Aryan race.

These then are the nine knots on the staff of Zarathushtra, the special points for which he stood up, viz., (1) Monotheism (2) Iconoclasm (3) Anti-asceticism (4) Caste-equality (5) Militancy (6) Organisation (7) Simplicity (8) Democracy and (9) Universal Brotherhood. We have often heard it said, that it is because these features are wanting in the Indian Religion, that the Hindus have taken to Islam with such avidity, that the Indian Musalmans outnumber the Musalmans of the rest of the world, all put together. If that is so, they need not have gone out of the Vedic Fold. For it is well-known that the Atharva-Veda (Supplementary Veda) is divided into two sections—the Bhargava Section and the Angirasa section. This is the reason why it is known as the *अथर्वसंहिता*.\* Bhṛigu.

\* Macdonald—History of Sanskrit Literature, p. 189

Winternitz—Indian Literature, vol. i, p. 120

is the Prophet of the Asura worshippers, and Angirasa of the Deva-worshippers.†

So that the Avesta (which is the Scripture of Ahura worship) would seem to be nothing else than the Bhargava section of the Atharva Veda. The Indians under the lead of Atharvan Ramachandra, took to the देवयान path or Image worship, while the Iranians under the lead of Atharvan Zarathushtra stuck to the पितृ-यान path of an-iconic worship, which was the way of the common forefathers. In Iran the two ways are known as देव-यज्ञ and मनुदा-यज्ञ. § But both of them are equally parts of the same Vedic Religion—the two eyes of the same Aryan Culture.

Mazda-Yasna is connected with Hinduism, in origin, and with Islam, in aim. For in the Spirit of Islam, the reflection of the nine knotted staff of Atharvan Zarathushtra is indelible. Those who care for the kernel and not for the husk, need not look for true Islam anywhere other than in the Gatha—that beautiful concise poem of 240 verses, in the sacred Vedic chant. He will find in the Gospel of the First of the Prophets, not only what goes by the name of Exoteric Islam, but also what is understood by Esoteric Islam. For the Gatha, with its three principles of (1) the Higher and the Lower Self\* (2) the Highest Manifestation of Mazda in the Higher Self and× (3) unison with Mazda, through Love§ operated to

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† Mahabharata, p. 1-76-5

§ Taraporewala—Religion of Zarathushtra, p. 4-11

\* Gatha, 43-3

× „ 34-7

§ „ 53-4

metamorphose the caterpillar into the butterfly. The movement came into Persia as Islam, and emerged as Suffism.

As for those, who with the Wahabis think, that there can be no Islam that is not Arab†—in spite of the repeated declaration of the Koran that the function of Hazrat Muhammed was only to re-state what had been stated by other Prophets *in other languages*§—those who have substituted for the Principles of Islam, the Idolatry of Arabicism, they might as well introduce into their daily prayers, the rhyme of the Chet-Ramis and sing the chorus—

“There is a God, if Chet-Ram says so

There is no God, if Chet-Ram says ‘no.’ ”\*

For is not Chet-Ram greater than God ?

The Hindus have no reason to disparage the Musalmans who carry out into practice the principles laid down by the first Aryan Prophet,—Spitama Zarathushtra. The Musalmans have no right to disregard the Gatha, from which are derived all the principles that they hold dear to life. May the Gatha form the bond of union between these two peoples !

ॐ अथर्वणे जरथुस्त्राय नमो । ॐ

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† Cash—Expansion of Islam, p. 190

§ Koran—41-43, 4-162, 6-92, 10-48, 12-111, 14-4, 16-38, 23-57, 40-78, 44-58, 45-27, 46-8, 14-44

\* Farquhar—Modern Religious Movements in India, p. 154



## XI. The Importance of the Gatha as a Scripture of National India.

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समेत विश्वा वचसा पतिं दिवः  
एको विशुर् अतिथिर् जनानाम् ।  
स पूर्यो नूतनं आविवासत्,  
तं वर्तनिर् अनुवाद्यत एकमिदं पुर ॥

—(Atharva) Angirasa Veda, 7-21-1.

“Come ye, all together, with words of praise, to the Lord of Heaven. He is one, and omnipresent, and superior to all. He is the old one, yet, He pervades all that is new. All the ways, various as they are, lead to Him alone.”

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A—East is East and West is West.

Bhakti-Yoga or the Path of Devotion (Bhakti=Devotion, Yoga=Path) is divided into two schools, viz., Iconomatic or that of साकारोपासना, and Iconoclastic or that of निराकारोपासना.

The protagonist of each school, claims for his own cult superiority over the other, but the defects of each have been very succinctly pointed out in the Uttara Gita.

आलम्बस्य अनित्यत्वं निरालम्बस्य शून्यता ।  
उभयोरपि दोषित्वात् कथं ध्यायन्ति योगिनः ॥

—Uttar Gita, 1-37.

“The Conceived is limited, the Unconceived is mere void. Both the points of view are vitiated; how is the aspirant to proceed to meditate?”

What however may be the respective merits of these two cults, the patent fact remains, that the culture of India is predominantly Iconomatic, and that of Iran, pre-eminently Iconoclastic. Narayana Zarathushtra, the Prophet of the Gatha, is the apostle of Iconoclasm, and Narottama Ramachandra, the Prophet of the Prishni, is the apostle of Iconolatry.

The inmost desire of Atharvan Zarathushtra, as would appear from the Gatha, had been to remove the Idol from the Church.

कदा अजेन् मूर्तेम् अद्या मगद्या.

—Bhargava Veda, 48-10.

“When would I be able to remove the Icon from this community?”

The Iconoclasm of the Apostle of the Ahura cult, has been very vividly described in the Padma Purana, where Bhrigu,\* the Prophet of the Asura-worshippers, plants his foot on the body of Vishnu—the chief of the Devas.

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\* Bhrigu, also known as Ushanas, or Shukra, is the Prophet of the Ahura-worshippers (Keith—Religion and Philosophy of the Vedas—vol. i. p. 227); Just as Brihaspati is the Prophet of the Deva worshippers.

(Macdonell—History of Sanskrit Literature, p. 102.)

Brihaspati belonged to the family of Angirasa.

राजन् बृहस्पतिर्नाम् तस्याप्य अङ्गिरसः सुतः ।

—Vana Parva, 116-18.

बृहस्पतिर् अङ्गिरसो हविष्मान् —Rigveda, 1-73-3.

तं दृष्ट्वा मुनिशार्दूलः भृगुः कोपसमन्वितः ।  
सर्व्यं पादं प्रचिक्षेप विष्णोर्वक्षसि शोभने ॥

—Padma Purana, Uttara Khanda, 255-48.

Enraged at seeing him, Bhrigu, the Chief of the Munis, placed his left foot on the adorable breast of Vishnu.

The Suras and the Asuras have rallied under these two different Prophets—one an Angirasa, and the other a Bhargava.

सुराणां असुराणां ज समजायत वै मिथः ।

ऐश्वर्यं प्रति संघर्षः त्रैलोक्ये सचराचरे ॥

जिगीषया ततो देवाः वत्रिरे अङ्गिरसं मुनिम् ।

पौरहित्येन याज्यार्थं काव्यं तू उशनसं परे ॥

—Adi Parva, 76-5, 6.

Then they began to differ in their Mantras as well.

भृगुभिः चाङ्गिरोभिदच हुतं मन्त्रैः पृथग्विधम् ।

—Vanaparva, 223-14.

The collection of the Mantras of the Bhrigus is known as Bhargava Upastha (Avesta), and that of the Angirasas, as Angirasa Nigama. Both together form the Atharva Veda, which is otherwise known as Bhrigu-Angiras Samhita.

भृग्व्-अङ्गिरो-विदमेष ब्रह्माणं वृणीयात् .

—Gopatha Brahmana, 2-2-5.

It is worthy of note that Ahura-Yasna, or non-symbolical form of worship, worked its way into India and is celebrated every month, throughout the land by the orthodox Hindus. There it is named after the Prophet, as Satya-Narayana-Seva, i. e., the worship introduced by Narayana, The Truthful.

No image is necessary in this worship—not even the Symbol, Shaligram Shila, (the spherical stone—emblematic of the Universe), which is indispensable in every other Divine Service. No temple is required for the worship, it is conducted under the open sky. All the people assembled, sit together and join in the congregational worship without any distinction of caste. The food that is offered to the Deity is called *Shirni* (sweets) which strikingly points to Persian connection—[the term used in India is

It is not however in the theological sphere of image-worship alone, that the two cultures stand contrasted. In the cosmological problem of the origin of the Universe, there is also a marked difference. While the Indian Philosophers found the fundamental principles of the Universe to be three in number, viz., Sattwa, Rajas and Tamas, the Iranian Philosophy holds the number to be two only, viz., the Spenta and the Angra. As the Rigveda also notices—

द्विता यद् इम् कीस्तासः,  
अभिव्यव नमस्यन्तः,  
उपवोचन्त भृगवः ॥

—Rig Veda, 1-127-7.

“That the glorious and the pious Chistis (Sages) of the *Bhrigus*, have told it to be *two-fold*.”

इमं विधन्तो अपां सधस्ये,  
द्विताः दधुर भृगवो विश्व आयोः ।

—Rig Veda, 2-4-2.

“In the river land, the Bhrigus, to the people of Ayu, explained it to be two fold.”

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Naivedya and never Shirni.] The votaries of this cult are called Pirs (Elders)—another indication of the Persian origin. A sword is used in the service, indicative of the militancy of the Iranian cult.

Some scholars have held that the system was borrowed from the Muhammadians (Akshay Kumar Datta—भारत वर्षीय उपासक सम्प्रदाय—vol. II. p. 297-310). But they forget that this worship is enjoined in the Skanda Purana, Reva khanda, Chapter 2-4.

The Skanda Purana was in existence in the 7th Century of the Christian Era (Vincent Smith—Early History of India, p. 22). Sultan Mahmud set his foot in India in 1019 A. D. It is abundantly clear that the Indians had borrowed the system before the advent of the Muhammadians. They must have borrowed it from Iranians, other than the Muhammadians.

The Angirasas however had adopted a threefold division of the Cosmic Energy.

अस्य युवानस्य मन्दिनः

त्रितस्य न्यर्बुदं वावृधानो अस्तः।

अवर्तयत् सूर्यो न चक्रम्

मिनद् बलं इन्द्रो अङ्गिरस्वान् ॥

—Rig Veda, 6-11-20.

“Like the sun extending his regions, Indra, in the interest of the Angirasas, killed Baala and increased thousand-fold the home of the young cheerful Trita (follower of Three fold division).”

त्रितः कूपेषु अवहितो,

देवान् हवते कृतये,

तच शुश्राव बृहस्पतिः।

Rig Veda, 1-105-17.

“It is *Brihaspati* who hears the call of *Trita*, when he prays to Gods from the well.”

The Dwitas and the Tritas stood contrasted.

(i) द्विता व्यूष्वन्न अमृतस्य धाम—Rigveda, 9-94-2.

(ii) त्रितो बिभर्ति वरुणं समुद्रे. —Rigveda, 9-95-5.

The contrast existed not only in doctrinal matters like the above, but in matters that concern the work-a-day life as well. The Indian nation was constituted on the basis of a four-fold division of the society into four castes. Iranian sentiment was more consonant with the view expressed in the Mahabharata—

कामः क्रोधः भयं लोभः शोकश्च चिन्ता क्षुधा श्रमः।

सर्वेषां नः प्रभवति कस्माद् वर्णो विमिश्रते ॥

—Shanti Parva, 188-7.

“All of us are equally under the sway of pleasure, anger, fear, temptation, grief, anxiety, hunger and exhaustion. What is the rationale of a division into castes?”

And ever since the mighty voice of Atharvan Zarathushtra, denounced the *existing* caste system, in the famous lines of the Gatha—

के अर्याम्ना के खणतुस्,  
दाता इस् अंहत्,  
ये वेरेजेनाइ वंजहीम् दात फ़शस्तिम् ॥

—Bhargava Veda, 49-7.

“What good is a Brahmin, and what good, a Vaishya? He is the true citizen, who gives strength to the Kshatriya”—Iran did not know caste distinction any longer.

Within the caste itself, the life of the anchorite appeals to the Indian Sentiment, while it repels the Iranian. Thus while the Indian culture provides for four distinct stages in the life of the individual, viz., that of (1) the student (2) the house holder, (3) the public man and (4) the anchorite, the Iranian culture considers the other three stages as only preparatory or subservient to the life of the house holder, and therefore as of secondary importance only. The family is the unit of which society is composed, and Narayana Zarathushtra was not going to say anything, which holds the family life at a discount, and thereby attacks the very foundation of society and ordered progress. The cheerful family life need not prick against the conscience of the Zarathushtrian.

अवत् वोहु मनंहा,  
या हुषेइतिस् रामां च दात् ॥

—Bhargava Veda, 29-10.

“Give such a conscience, as upholds the affluent household.”

“No asceticism, no morbid depreciation of the creator's work, enters into the optimism of Zarathushtra. The follower of your Prophet is not commanded to forswear the innocent enjoyment of life, as something that is inherently evil. He is to enjoy it, but with unflinching self control.”\*

Herein also, the Mahabharata echoes the noble message of Narayana Zarathushtra.

यथा मातरं आश्रित्य सर्वे जीवन्ति जन्तवः ।  
एवं गार्हस्थ्यं आश्रित्य वर्तन्त इतराश्रमाः ॥

—Shanti Parva, 268-6.

अन्नाद् गृहस्था लोके अस्मिन् भिक्षवस् तत एव च ।  
अन्नात् प्राणः प्रभवति अन्नदो प्राणदो भवेत् ॥

—Shanti Parva, 18-28.

चतुराश्रमधर्माश्च वर्णधर्माश्च पाण्डव ।  
लोकवेदोत्तरश्चैव क्षात्रधर्मे समाहितः ॥

—Shanti Parva, 61-4.

“Just as all creatures draw their nourishment from the mother, so the other Ashrams live on the house-holder.

“For his sustenance, the ascetic depends on the food crops no less than the householder does. Thus the producer of the crop is the protector of life.

\* Moulton—The Teachings of Zarathushtra, p. 7.

"The duties of all the four stages (आश्रम), the duties of all the four castes (वर्ण), as prescribed by scripture or custom, are concentrated in the duty of the Kshatriya householder."

It is this Anti-Self-denial Philosophy of the Narayana, that Bhagavan Govinda is said to have repeated to Arjuna in the Gita.

प्रवृत्ति लक्षणदत्तैव धर्मो नारायणात्मकः ।  
अर्जुने विमनस्के च गीतो भगवता स्वयम् ॥

—Shanti Parva, ch. 487.

Those who are inclined to see, in the non-ascetic anti-caste propaganda of the Sikh-Samgat and the Arya-Samaj, the influence of an exotic creed like the Islam, would do well to consider, as to whose influence it is, that is visible in the Mahabharata,—a book found extant long before the birth of Christ, not to speak of Muhammad. Even if the anti-caste propaganda is attempted to be traced to the democracy of Gautama Buddha, how to account for the militant non-asceticism, would still tax the ingenuity of the good critic, unless he turns his eyes towards Iran.

"The ancient Iranian, as the effect of the working of his Philosophical idea, was characterised by action, exertion, and practical views of life. The Indian has tended rather towards inaction, introspection and meditation. The Hindu with his pantheistic speculation, evolved the Quietism of the Upanishads, the Persian, whose sacred books ring with the call of 'Up and doing,' was summoned to fight the good in the mighty struggle between the warring powers of Good and Evil."\*

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\* Jackson—Zarathushtrian Studies, p. 132



Thus Hiranya-Kasipu, the King of the Caspian regions, is called an Ahura-worshipper, since he tried to dissuade his son Prahlada, from adopting the life of an anchorite.\*

The contrast should rather be looked upon as the condition precedent of a closer association. For, "in order that the reconciliation may be successful, the conflict must be felt in all its intensity."†

But, that need not degenerate into a spirit of hostility. The beauty of the rain-bow lies in the multiplicity of its colours, that of the bouquet in the variety of the flowers. A dull monotony is sure to weary the nerves. It is not in an unvaried uniformity, but in the harmony of the various parts, that the secret of beauty lies.

Not to speak of beauty, contrast lies at the root even of perception. Light is perceived as contrasted with darkness, and heat presupposes the existence of cold. Just as the Atharva Veda says:—

अहोरात्रे विजायेते अग्नौ अन्यस्य रूपयोः

—Angirasa Veda, 10-8-23.

Night and day are perceived, each as contrasted with the other.

In this universe of Relativity, there cannot be anything like absolute homogeneity. Creation arises out of the division of the one into the many. As the Chhandogya Upanishad notices:—

एको अहं बहु स्याम् प्रजायेयम्. —6-2-3.

I am one; let me become many.

\* Bhagavat Purana, Skandha 7, ch. 5

† Seth—Ethical Principles, p. 187

In any case, unity in duals, or what we may call polarity, seems to be the scheme of Nature.

"In a magnet with its two poles, we see it in its simplest form. In chemical affinities and repulsions of atoms, we see the same law manifested. We have two equal and opposite forms of Electricity, called Positive and Negative. As we ascend the scale of creation, we come to the polarity of Sex. In Biology, life is evolved and balanced by the two conflicting forces of heredity and variation. In astronomy, we have the centripetal and the centrifugal forces. In Mechanics, we have again two mutually balancing forces—dynamic and static. We have, for every plus, a corresponding minus, and for every multiplication, a corresponding division. There seems to pervade everywhere in the world, the great Law of Rhythm—Nature is like a mighty balance holding in its scales, an absolutely equal quantity of the two opposite states of things."\*

"The universe is said to have been evolved from one cause, but that cause is both immanent and transcendent. We find in the great physical force, a duality of Poles, which when brought in mutual contact produces a magnetic current. In the realms of atoms and molecules, the same force has the aspects of attraction and repulsion, which make the existence of material objects possible. In living mechanisms, the heart and the lungs are worked by a dual force, which draws in and throws off blood and air, which render

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\* Wadia—The Message of Zoroaster, pp. 93-100

organised life possible. The fluid space of the earth, is dominated by a similar dual force, which rhythmically causes both ebb and tide."\*

"Man is *not formed as one whole, but of two distinct halves* joined together. He has two sets of bones, muscles and nerves and two brains. All organised beings are built after the same fashion, all other animals are so made. So likewise are all vegetables. Every leaf is duplex, so is every part of a flower. All organised beings are in truth formed of two halves, joined together at a central line. Nothing organised is structured as one whole."†

Indian culture is the exact counterpart of the Iranian culture, in the organised whole of the Indo-Iranian Civilisation, and the utility and the beauty of the whole lies in each maintaining its individuality, and yet uniting with the other in a friendly grasp. Each part is necessary to the other, and both to the whole. They are like "two echoes of the same voice," "two rivers flowing from the same fountain-head." "Like the two branches of the same river flowing through varied tracts, both these creeds have produced results in accordance with the nature of the soil through which they passed."

"The Iranian constituted one of the two sects of the Aryans, of which the Indians were the other. Both originally were adherents of a common worship; wherefrom it directly follows, that the ancient religion of the Iranian tribes, apart from local divergences, was one

\* Barada Kanta Mazumdar—An Introduction to Tantra, p. xxvii.

† Cox—The Mechanism of Man, vol. i.

and the same, being a ramification of the more primitive Aryan faith."\*

"In their spiral ascent round Nature's august peaky giddy pile, two travellers encounter each other, and forgetting their outer skin, look into the innermost recesses of their spirits, and find to their agreeable surprise, that they are not alien, but akin. One of these wanderers is a Mazda-Yasnian, the other a Vishnu-Yajnaian."†

"These two Asiatic branches of the Aryan tree, are so closely connected in their beginnings, the sap coursing through both being so evidently the same life-blood, that a study of the one, necessarily involves a parallal study of the other "x

"Two nations derived from the same stock, and exhibiting such striking affinities, such undeniable resemblances, as to betray their original identity at every turn, and make us feel, as though we can actually grasp and hold fast the time when they were as yet undivided."§

"No one will deny that Avesta and Sanskrit have preserved between them in common, more linguistic store than any other two languages of different tribes of people. Their close relationship is not limited only to individual words, but entire combinations, even sentences are almost identical in the two."¶

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\* Tiele—Religion of Iranian Peoples, p. 45

† Govindacharya Swamin—Mazdaism in the Light of Vishnuism,  
—Foreword.

x Ragozin—Story of Media, Babylon and Persia, p. 36

§ " Vedic India, p. 4

¶ Mackichan—Quoted in Mazdaism in the Light of Vishnuism p. 164

"The unity of ancestry that binds together the Indian and the Persian languages, is a scientific induction. The most casual acquaintance soon shows that the application of a few sound changes will suffice to turn the one language into the other—to turn whole pages of the oldest Iranian into the dialect of the Rigveda."x

"As the Ionians and the Dorians are two different tribes of the same Grecian nation, whose general name was "Hellenes," the ancient Brahmanas and the Parsees are only two tribes of the same nation which is called "Aryas," both in the Veda and the Avesta, the former to be compared with the Ionians, the latter with the Dorians."\*

'Give-and-take' is the law of life, and mere giving or mere taking cannot go on. As the Mahabharata says:

नैव नित्यं जयस् तात, नैव नित्यं पराजयः ।

तस्मात् भोजयितव्यश्च, भोक्तव्यश्च परोजनः ॥

—Santi Parva, 106-18.

Neither success nor failure continues for ever. So a man should invite others and also accept their invitation.

"Live and let live" is the rule even between two strangers. As between two brothers, where one finds more pleasure in accepting the claims of the other, than in thrusting his own will, the question of wanton destruction does not arise. Hind and Iran stand in the position of two brothers, born of the same womb, and

x Moulton—Early Religious Poetry of Persia, p. 23

\* Haug—Essays on the Parsis, p. 117

between them we expect nothing but a spirit of mutual regard and tender sympathy.

This is to be done, not out of soft feeling alone, but moved by hard necessity as well, viz., the necessity of a higher synthesis. It has been said that "the more complex is the more sublime." This may, or may not, be true as a sweeping generalisation, but there is no doubt that so far as a man is concerned, opposite traits are indicative of the strength of his character. 'A little pot is too soon hot'—a shallow person is carried away by the impulse of the moment. Levity and circumspection go ill together. The flippant cannot put himself in the position of his rival, and realise the element of truth, that there is in the opponent's point of view. Under a given set of circumstances, he may go on quite well, and even better than his more serious-minded brother, who is handicapped by the desire for a principle that always holds good. But change the situation, and the improvident will be nowhere,—will have no resources to fall to.

As with individuals, so with nations. The civilisation that does not make provision, within its fold, for the development of varied types of character, is far from being the ideal one. It cannot satisfy the spiritual needs of all the members; and there will always be found some units, which are *in* it, but not *of* it. Such a state of unstable equilibrium is very dangerous to the Society, and we all know how Lala Radha Kishan, the father of Lala Lajpat Rai,\* was within an ace of giving the

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\* Urdu Biography of Lala Lajpat Rai.

go-by to Hinduism, (which failed to satisfy his monotheistic, non-idolatrous, democratic instincts) and was saved from accepting Islam, simply by the insistence of his wife. But for his mother's timely intervention, Lala Lajpat Rai would have been lost to Hindu India, like so many Lajpat Rais that have gone the way before him, and made themselves famous in the Indian history, under the names of Mahabbat Khan (the half-brother of Rana Pratap) Murshid Kuli Khan (a Marhatta Brahmin) or Sultan Jalaluddin (son of Raja Ganesh of Bengal).

Here is a lesson that the Hindus cannot view with eqnanimity; nor can the Zoroastrians lightly pass over. The Hindns should take note of the fact that there is something, lacking in Hinduism,—something for want of which a thoughtful and earnest soul, like Munshi Radha Kishna, could not find satisfaction in it, but had to cast his eyes to a foreign faith. Zarathushtrians should beware, as to how they allow the opportunities, for the spread of the Gospel of Narayana Zarathushtra, pass off unavailed. An ostrich-like policy does not procure greater security than what the ostrich gets. Islam may have been spread by the power of the sword but it is not with the help of the sword that it is kept agoing. There must be something in it, which satisfies human needs, something which is congenial to the natural instincts of a section of humanity. "No idea can seize a people's soul, unless in some sense, it is peoples' own."\* "Where" one may ask, "is provision in Hinduism, for that large section of humanity, who

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\* Iqbal—Persian Metpahysics, p. 96.

have an abhorrence of iconolatry, of caste-prejudices and of asceticism?"

Kabir and Nanak did not base their systems on the eternal voice of the Vedas, and thus failed to attain the success that they might otherwise have had. For the hold of the Vedas on persons of Aryan extraction, is something that lies deep in the blood and always tries to assert itself. It is a factor that cannot be safely ignored by any religious reformer, if he intends to achieve his purpose, viz, to carry the people with him. The difference in the popularity of the Brahmo Samaj and of the Arya Samaj respectively would demonstrate this clearly. Though the reforms aimed at—both social and religious, e. g., non-idolatry, non-caste, widow-marriage, etc.—are one and the same, the latter is spreading throughout the whole of India and infusing vitality into the people, the former is dwindling into non-existence.† The Arya-Samaj counts as a factor in the national life, the Brahmo Samaj does not. This has come to be so, because the one is based on the Vedas and the other is not. The one, the people look upon as their own heritage, while the other, they hate as of foreign inspiration.

It would thus appear that Maharsi Dayananda tackled the problem with far greater ability than any other previous reformer had done. The considerable success that attends his mission, is due to the deeper insight and broader outlook of this the Great Leader of the Aryan Revival. It is a great pity that the voice of Atharvan Zarathushtra did not arrest his

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† Frazer—Literary History of India—p. 409.



attention, to that extent, as it ought to have done, and that he did not include the Iranian culture within his scheme. He failed to see that the Zarathushtra already is, all that he wanted the Arya Samajist to be; and that the monotheistic iconoclastic militant gospel that he expounded, had been promulgated by Bhargava Zarathushtra milleniums ahead, at the dawn of Aryan history.

The Atharva Veda or "the Prophet's Veda."\*

Atharva Veda is the joint-product of the two Atharvans, one (Zarathushtra) flourishing in the branch of the Bhrigus, and the other (Rama Chandra) hailing from the clan of the Angirases.† That made it a perfect scripture, and the Gopatha Brahmana calls it the greatest of the Vedas.

श्रेष्ठो हि वेदः तपसो अघ्न्यातः ।

ब्रह्मज्ञानं हृदये संवभूव ॥

—Gopatha, 1-9.

Now, Maharshi Dayananda preached the Bhargava cult (viz., Iconoclasm), yet did not adopt the Bhargava

\* अथ+अ+वनिग् or अथ+अर्व+अनिग् अह-इयति=to go; अर्व-अर्वति=to go; अथर्वन्—one whom the people flock to; whom the people go after or follow; a leader, a Prophet.

(Vide Nighantu 4-3-104)

The final अ of अथ elides by the dictum—

वर्णागमः गवेन्द्रादौ सिंहे वर्णविपर्ययः ।

षोडशादौ विकारः स्यात् वर्णनाशः पृषोदरे ॥

† Cf. तत्र एकतः भृगुर नाम महर्षिर् अभवत् अवशिष्टाभ्यः अद्भ्यः अङ्गिराः नाम महर्षिर् अभवत् ।—

Sayana's—Introduction to the Commentary on the Atharva Veda.

Upastha (Avesta) as the scripture of the Church. He disliked the Angirasa cult (viz., Image-worship), yet the Angirasa Nigama, is taken to be the whole of the Atharva Veda. To seek to find the Bhargava cult in the Angirasa Text, necessarily leads to a strained interpretation. That is exactly the criticism that is levelled against the Arya Samaj. What however has been more unwise, is that the Arya Samaj omitted the part of Hamlet from the play of Hamlet. It has left out of all account, the twin Prophets of the Atharva Veda, those two Atharvans, who had so much to do in moulding the character of the Indian and the Iranian civilisations. All portions of the Veda do not carry equal weight. The words of the Prophets themselves—the Gatha of Narayana Zarathushtra and the Pristi of Narottama Ramachandra—form the cream of the Fourth Veda. They represent the high water-mark of Vedic Philosophy. To hope to find such lofty thoughts in other portion of the Veda is absurd. The Arya Samaj wants to do this and that is why and where it fails. We are not out here to judge the trustworthiness of the interpretation of the Arya Samaj. What concerns us is that the Arya Samajist considers the Bhargava (non-idolatrous) cult, to be the only cult sanctioned by the Vedas, and has no place for the Angirasa (image-worship) cult. Where-as the perfected Aryan culture comprises both the Bhargava and the Angirasa cults—the Atharva Veda being made up of the Gospels, both of Zarathushtra and Ramachandra, as found in the Bhargava Upastha and the Angirasa Nigama. None of them can be ignored, and there is room for both.

"The true unity is the unity of the manifold; the true universal is the universal that contains and explains all the particulars; the true *apriori* is the *apriori* which includes the empirical. The simplification required is one which shall systematise and organise all the elements of our nature and our life, not one which is reached by the elimination of complexity and detail."\*

"In their difference, humanity will find a complementary perfection, greater than any single manifestation of the human spirit can achieve alone."†

If there are people who are inclined to image-worship, caste distinction and asceticism, there are others who prefer non-symbolical worship, democracy and house-holder's life. And a more comprehensive civilisation, that provides scope for self-expression to both these types of character, is certainly higher than one which provides for only one of them. One might say in the Hegelian phraseology, that Synthesis, comprising as it does both Thesis and Antithesis, represents a higher stage of progress, than any of the other two. One who knows synthesis, is spared the futile controversy between the comparative worth of the thetic and the antithetic point of view. We then come to realise that there is use for *one* and *all*, that each one is right in its own place, and that a larger harmony combines, fuses and unifies them all.

Herein lies the necessity for a greater co-hesion between the Indian and the Iranian culture. Each one is a type in itself, and the Aryan culture in its entirety,

\* Seth—Ethical Principles, p. 169.

† Ananda Coomaraswami—Essays in Indian Nationalism, p. 87.

includes both of them and cannot afford to ignore any one of them. It takes both the obverse and the reverse side to make up the whole coin.

The dark fortnight is as much necessary as the bright one, the night is as much useful as the day. If we require the lead of Atharvan Ramachandra, we are as much in need of the guidance of Atharvan Zarathushtra, and the Bhargava Upastha is as much a part of the Atharva Veda as the Angirasa Nigama is. The Gatha is as much our scripture as the Prisi; and both together form the pith of the Atharva Veda, the cream of the Vedic Religion.

The existence of what may be called the Protestant Sections of Hinduism—viz., the Brahmos, the Arya Samajist, the Prarthana Samajist and the Kabir Panthis—all point to the urgent need of a Fifth Caste, (the Panchama)—a caste-less caste,—which does not know image-worship and does not decri the householder's estate, which is not fettered by ceremonials nor is wedded to the creed of non-violence at all costs.

For what do we find in them, if not the fact, that for a section of the Hindus, the enchantment of the Idea of Atharvan Zarathushtra was much too strong to be repressed or suppressed. They have become the spiritual disciples of Zarathushtra, though they might not be aware of it. "They know not what they do" may be said of them, in a sense different from its current import. They have heard the voice, but know not where it comes from.

कस न दानिस्त कि मजिल-

गाह-ए माशुक कुजा अस्त।

इन कदर इस्त कि बाङ्-ए,

जरसे मि आयेद ॥

—Hafiz.

No one knows whither the home of the Beloved may be. Only this much is known that the sound of his bell comes up.

Or as Rabindranath has said it—

एखन-ओ तारे चोखे देखिनि,

शुधु बाँशी शुनेछि।

I have not yet seen him with my eyes. I have only heard the sound of his flute.

All that is required of them, now is to do consciously, what they have been so long doing unconsciously, to walk rather than to somnambulate, to act from ideas, like rational beings with a full comprehension of the end to be achieved, rather than like lower creatures, from the urge of instinct, without having any clear conception of the Goal.

The non-symbolic, non-ascetic, casteless creed, is not a strange innovation, grafted on the Aryan soil from foreign climes, but it is as much a part of the Arya Tantra, as the other one, (viz., the symbolic, ascetic and the caste-regulated) is. The revolt of the protestant sections of Hinduism, is limited, to the Indian phase only, of the Aryan culture. They are still within the Aryan fold—only they have adopted the cult of its western branch. They do not repudiate the Aryan culture—and as the Vedas are the fountain-head of all religions, (containing, in germ, the types

of all) we might say, that they cannot do so. To state in the words of Sayana, we should say:

न खलु निपुणोऽपि स्वं स्कन्धं आरोढुं प्रभवेत्।

Not even the skillful can jump on his own shoulders.

The orthodox Hindus therefore should not look upon these Protestants, as so many renegades, destitute of any respect for their own forefathers, nor should the heterodox Hindus consider themselves as so many rebels, bound by their creed, to cut off all connection with their forbears, and deny their heritage. There is nothing in their creed which is not found in the Scripture of the Aryans. Aeons ago, Atharvan Zarathushtra, the earliest of the Aryan Prophets, had evolved the ideal and chalked out the path, that they are now following. It only remains for them to be aware of it, by making a first-hand acquaintance with the Gospel of Zarathushtra. The man (pupil) of the eye is there, it only requires the help of a looking glass to see him.

So soon as this is done, the feeling of isolation and separation will be gone. The Protestant Hindus will not then consider themselves, or be considered by others, as aliens amongst their own people—an insulated group who have to fall upon exotic scriptures for the sustenance of their spiritual life. They are 'the bone of their bone and the flesh of their flesh,' and are as good partners of the original Aryan heritage, as their so-called orthodox brothers are. The vein that now carries the blood of nutrition to them, might be the one that issues from the right side of the heart, rather than from the left side, but it is the same heart, the

self-same Aryan culture, that feeds them both. They may suck the right breast of the mother, or her left breast, as they are inclined to do, but they need not cry for a wet-nurse, that situation does not arise.

When it is realised that these theistic, unitarian, non-idolatrous, democratic Churches of the Protestant Hinduism, have got nothing in them, that Bhargava Zarathushtra did not reveal, the Sikh will look upon the *Gatha as Grantha Sahib*\* *par excellence*, the Arya Samajist will find in the Bhargava Veda, the ideal of non-idolatrous monotheism that he has been seeking laboriously in the other Vedas, the Brahmo will get the Scripture for want of which (and the consequent lack of a bond of unity) his Church is not making any headway. And in adopting the Gatha as their own scripture, they will help to bring the two branches of the Aryan Culture into a warmer and a more affectionate embrace. That is a great service done to India, and to Iran, and through them to all mankind.

It is precisely here that the Muhammadian has rendered a distinct service. He has contributed, more

\* One of the Chapters of the Grantha Sahib is written in the Persian language. Thus the Grantha Sahib is a product of the Iranian culture not only in spirit, but in form as well.

"The Grantha Sahib, or the Sacred Scripture of the Sikhs is divided into two parts viz., (1) The Adi Grantha and (2) The Dashwam Pad-shahka Grantha. The Adi Grantha consists of the compositions of the first nine Gurus, while the other book, as the name indicates, is the composition of the tenth and the last Guru (Sovereign-Pontiff) —Guru Govinda Sinha. The 16th. Chapter of this book is named Hikayets. These comprise twelve stories, in 866 verses of two lines each. They are written in the Persian language and Guru mukhi character, and they were composed by Govinda Sinha himself."

—Cunningham—History of the Sikhs, App. ii-p. 467.

than anybody else, towards a fusion of the two civilisations.—Indian and Iranian. It is due to his influence, that (a) we can hear in distant Dacca, Omar Khayam admonishing in the *Buddhistic* strain, on the vanity of life.

दानि कि अजल तु वर्क,  
खिरमन सोज अस्त।  
ता दर नगरि खिरमन-ए मा,  
सोखता अस्त॥

Do you know that fate, like lightning is the burner of harvests? Yes, as you look on, my harvest is burnt down.

Or (b) Hafiz, singing the *Vaishnavic* song, of ecstasies of love.

बा-जुन अबर-ए तु  
मिहराब-ए दिल-ए  
हाफिज निस्त,  
ताआत-ए धैर तु  
दर मजहब-ए मा  
ना तवान करदू.

Excepting your brows, there is, for the heart of Hafiz, no other niche (for prayer). In my religion it is not possible to adore any one but you.

Or (c) Rumi Jalaluddin, discussing the *Upanishadic* theme, of the unity of the Human and the Divine Self.

गरनि दीवार आफगानद  
साया दराक्ष।  
बाक्ष गरदेद सुए ओ  
आँ साया वाक्ष॥



However far the shadow may move away from the wall, it has got to come back to the wall again (from which it derives its existence).

Similarly in the far-off Isphahan, we can hear the Sermon of the Kurukshetra, in the voice of Faizee.

दिगर गुफ्त कि अय राज्ञ  
दान-ए जाहान् ।  
बिगो हाल-ए सन्यास ओ  
त्याग ई जमान् ॥

—Persian Gita, Chapter 8, Verse 1.

Arjun again asked "Thou, the knower of all mysteries, please to tell me now, the difference between Sanyas (asceticism) and Tyaga (Self-denial).

Or— हर आँ कस कि बी आरजु  
कार करद ।  
सर-ए दरद-अश खुद  
रा सबक करद ॥

Persian Gita, Chapter 3—Verse 35.

Whoever acts, without seeking pleasure, the burden of his grief lightens itself.

For whatever may have been the excesses committed by fanatic Muhammadians—and they are not few—there can be no doubt that the Musalman has carried the message of Narayana Zarathushtra to the farthest corners of the land of Narottama Ramachandra. For Esoteric Islam is nothing but the echo of Mazda Yasna, and Hazrat Muhammad of the Traditions, himself moulded on the model of Atharvan Zarathushtra—made in his image.

"As Goldziher has pointed out, it is the Traditions that have idealised Muhammad, and mitigated the primitive Arab barbarity of some aspects of his career; it is to them that we owe the fact that the pious Moslem is able to glide away from such aspects and to emphasise to himself more genuinely ethical, more humane traits, and thus in some measure to feel his own demand for moral satisfaction met."\*

"The moral grandeur and beauty of many of the sayings, attributed to Muhammad in the Hadis, is not the least of the causes of the veneration and affection in which he is held throughout the Muhammadian world."†

But the composition of the Hadis Literature, is the effect of the impact of the Arabic Religion with the Persian culture. It was dictated by the necessity of removing from the cult of Muhammad, such deficiency, as was brought to light by an intimate contact with the Iranian Religion. Thus its composition was not taken up in hand, until the Persian influence began to assert itself.

"The generations that worked at the biography of the Prophet, were too far removed from his time to have the true data or notions; and moreover it was not their aim to know the past as it was, but to construct a picture of it, *as it ought to have been* according to their opinion.

"Upon the bare canvas of the verses of the Koran, the traditionists have embroidered with great boldness,

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\* Macdonald—Vital Forces in Chistianty and Islam, p. 19

† Guillaume—Traditions of Islam, p. 98

scenes suitable to the desires or ideals of their particular group, or to use a favourite metaphor of Lammens, they fill the empty spaces by a process of stereotyping, which permits the critical observer to recognise the origin of each picture.

In the Sirah (Biography) the distance of the first describers from their object is the same, as in the Hadis (Tradition); in both we get images of very distant things, perceived by means of fancy, rather than of sight, and taking different shapes according to the inclinations of each circle of describers."\*

As a matter of fact Sufism is the effect of the revival of the Iranian culture. It is a deliberate attempt to re-vitalise the Spirit of Mazda-Yasna by mobilising the Form of Islam.† The means that it found most suitable for this purpose, was to supplement the Koran by the Hadis.§

Thus the first and the foremost of the Traditionists is Al Bukhari,† one of the most noble sons of Persia.x:

His position in Islam is second only to that of Muhammad;§ so much so, that in Egypt "the peasant will sometimes refuse to perjure himself on Al Bukhari, while he will cheerfully do so on Al Koran."||

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\* Hurgronje—Muhammadianism, p. 23

+ "Arab Islam had been launched into the world without a Philosophy, and acute minds among the Muhammadians sought to work out a Philosophy, which while retaining the outward forms of Islam, would conform to the problems of life." —Cash—The Expansion of Islam, p. 227

§ Nicholson—Personality in Sufism, p. 7

† Browne—Literary History of Persia, vol. i. p. 351

x Gibb—Arabic Literature, p. 69

§ Guillaume—Traditions of Islam, p. 31

|| Macdonald—Vital Forces of Christianity and Islam, p. 13

The compilation of the Traditions was taken up by the Persians in order to infuse the Spirit of Mazda-Yasna into the Body of Islam. The Arab had nothing to teach, but many things to learn from the Persian.

"A conquering people exercises a civilizing influence, only when it is more civilized than the people conquered. Now all the nations vanquished by the armies of the Khalif, had attained, long before the Arabs, a high degree of culture, so that they were able to impart a little of what they knew, but received *nothing*, in exchange."\*

"The Arabs, incapable of invention, ignorant and illiterate, brought nothing to the peoples they subjected; on the contrary they borrowed everyting from them—methods of Government, scientific knowledge, arts and crafts. Their education was to be begun and carried through by the people they had vanquished."†

In the matter of Mysticism at least, the Persian was his teacher. "Mysticism only came into Islam later, when the Arabs, leaving their country, mixed with other nations. The Beduin had not imagination enough to weave a legend round Muhammad. It was the Islamized foreigners, Syrians, Persians and Egyptians who created this legend, and who, passing the history of the Prophet, through the mill of their imagination, embellished it to the point of making of it a sort of mystical romance."×

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\* Andre Servier— Islam and the Psychology of the Musalman, p. 9

† " " " " " " " " p. 102

× " " " " " " " " p. 60

"The reader should be reminded that most, if not all, mystical Traditions ascribed to Muhammad, were forged and fathered upon him by the Sufis, who represent themselves as the true interpreters of his esoteric teaching."§ This is what enables Khwaja Kamaluddin to claim and proclaim, that "Muhammad brought *again*, the wisdom which had become lost after the departure of Zarathushtra."\*

All honour is due to the Prophet, who "sang the same 'Praises of Ahura,' and reproduced the same 'wise sayings of Mazda', in the shape of the Quran."† No one can fail to be struck by his forceful personality. "In order to understand the rise of Islam, it is necessary to be acquainted with the historical Muhammad—the man of extreme caution and extreme intrepidity; who made by force his merit known; who gauged with exactitude the intellect and the character of his associates and his adversaries; for whom every fortress had its key, and every man his price; whom no opportunity escaped, no scruple deterred, and no emergency found unprepared."x

The unfavourable remarks that have been made here and there about Hazrat Muhammad, are mostly intended as a retort to that section of the fanatic-mullahs, who are never tired of throwing mud at other Prophets. It is to remind them that in their zeal for hurling stones at other's houses, they should not lose sight of the fact, that what they themselves live in, is

§ Nicholson—The Mystics of Islam, p. 53

\* Khwaja Kamaluddin—Islam and Zoroastrianism, p. 38.

† Kamaluddin— " " p. 38

x Margoliouth—Early Development of Muhammadianism, p. 258

particular, no better than a house of glass, and they are peculiarly susceptible to be paid back in their own coins. Not a small portion of the repugnance that prevails against Hazrat Muhammad, is the result of the reaction of the vicious and offensive propaganda of these despicable Zealots. Like the artifice, adopted by Birbal (of Akbar's court), to make a short line longer, without touching it, they attempt to rule out a portion of the neighbouring longer lines, in order that their own line might appear longer. The line itself cannot be *made* longer, and so the only way left is to make it *appear* longer,—at the cost of others. Included in this gang, we find men, even of the reputation of Syed Amirali who pretends, that the Hindus produced only "the revolting and the inhuman Sakti-worship on the one hand, and the degrading sensualism of Krishna on the other"\* or that "before the advent of Islam, the Persian, in the relation of the sexes, recognised no law but that of his will."† Disrespect to his mother, want of chivalry, alleged weakness on the cross, and narrow clannishness, are the favourite charges of these Muhammadian writers against the greatness of Jesus Christ.× All this is done with the same end in view, viz., for the purpose of making Muhammad appear greater than what he actually had been. Unfortunately for them, these attempts induce often the very opposite result. And we not infrequently come across little pen pictures like the following, which without making any

\* Amir Ali—Spirit of Islam, Introduction p. xxiv

† " " " " " p. xxix

× { Muhammadali—Muhammad and Christ, p. 91

{ Kwaja Kamaluddin—Ideal Prophet, p. 53

{ Venkata Ratna—Essays on Islam p. 101

explicit comment, speak volumes about, what has been said to be the particular weakness of the Arab Character.§

(1) "One of Muhammad's wives was a Jewess Safiya, whom he had married on the evening of the battle, in which her husband had been captured and executed. He viewed the captured women at the end of the day, and she found favour in his eyes and was taken to the tent."\*

(2) "Muhammad alone had brought with him hundred camels intended for sacrifice. Of them he slaughtered sixty three himself, by cutting their throat with his own hand. This number, as the historian observes, corresponds to that of the years of his age."†

Otherwise, Hazrat Muhammad has a greater claim on the affection of the Iranians. For of all the three Semetic Prophets (Moses, Christ and Muhammad) it was Hazrat Muhammad who identified himself with the Iranian ideal, much more closely than any of the other two.

(1) He used to take pride that he had been born during the reign of the great Persian King Noshirwan.×  
 (2) He considered the Persians to be the most respectable of all people.‡ (3) He believed that even if *Faith* resided in Pleiades, yet would the Persians reach it;§

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§ Margoliouth—Muhammad and the Rise of Islam, p. 66

\* Wells—Outline of History, p. 418

† Koelle—Muhammad and Muhammadianism, p. 222

× Browne—Literary History of Persia, vol. i. p. 166

‡ Rezvi—Parsis (People of the Book), p. 156

§ Browne—Literary History of Persia, vol. i. p. 264

or (4) If *knowledge* were suspended from the ends of heaven, yet would the Persians achieve it.<sup>1</sup> (5) He declared that the Arabic speech was neither father nor mother to anybody, and that,<sup>2</sup> (6) The Fars who accepts Islam was as good as a Koreshite.<sup>3</sup> (7) Muhammad has stated the aim of his life to be to exploit (the culture of) Persia and dominate Arabia.<sup>4</sup> (8) It was Salman, the Iranian who along with Muhammad and Ali forms the Islamic Trinity;<sup>5</sup> (9) And it was Salman again who is reputed to have dictated the Koran to Muhammad.<sup>6</sup> (10) It is on this account that "some Persian words became current from that Excellency's (Muhammad's) blessed language."<sup>7</sup> (11) And he gave to Salman permission to recite Namaz prayers in Persian.<sup>8</sup> (12) Muhammad refers to the Gatha,—called by the name of the "Furkan" or the "Distinction" (i. e. the Scripture of distinction between the good and the bad)—as the original of Koran.<sup>9</sup> (13) To put the knowledge of the Furkan in the Arabic form, for the benefit of the Arabs who had not before received any revelation, was what he conceived his function as a Prophet to be.<sup>10</sup> (14) As a matter of fact, Allah declares in the Koran,

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1-2-3 Khuda Baksh—Essays Indian and Islamic, p. 63

4 Sell—Historical Development, p. 5

Koelle—Muhammad and Muhammadianism, p. 393

5 Browne—Literary History of Persia, vol. i. p. 203

6 Koran—Sura xvi. (Bee) v. 105

7 Koelle—Muhammad and Muhammadianism, 393

8 Amirali—Spirit of Islam, p. 165

Sell—Faith of Islam, p. 301

9 The Furkan is different from the Tora of the Jews and the Bible of the Christians. [Koran—Chap. 3 (Imran) v. 2]

10 Koran—Sura 12 v. 2: Sura 41-v. 44

Sell—The Origin of Islam, p. 96



that it is the Persians and not the Arabs in whom, Islam will find expression in its truest form.\*

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(2) Sohrab does not know his Father.

This could not have been otherwise. For the spirit in which Islam was conceived is, wholly and fully, derived from Mazda-Yasna—and as sure as 'the arch-type necessarily determines the nature of every imitation of it,' Islam is nothing more than an Arabic translation of Mazda-Yasna—an attempt to re-constitute the Arabic society in the light of the Gospel of Bhargava Zarathushtra. The motive power of Islam is derived from Mazda-Yasna.

As a matter of fact Judaism itself—which is the parent both of Christianity and Islam—is the result of the attempt made by the Semitic people to assimilate the Gospel of the Gatha. Before the Jews came in contact with the Mazdias, they had no idea of (1) Monotheism or (2) Anti-iconolatry, or (3) even of the moral responsibility of the individual for his own actions. What their religion had been, bereft of these rudiments, even the Jews themselves would not feel flattered to discuss.

The Jews came in contact with the Mazdias, during the reign of Nebuchadnezzar. Towards the close of the 6th century B.C. "The King of Judah, having accepted allegiance to Nebuchadnezzar, King of Babylon, before long revolted. Jerusalem was consequently invested, and after a long siege, was taken

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\* Koran—Sura 47 verse 40 (Sale's Koran, p. 392 footnote)

in 586 B. C. King Zedekiah was carried a prisoner to Babylon, the Temple and the King's palace were burnt, and the city wall was broken down. Many of the people, including priests were deported to Babylon, but a number of the inhabitants were left and many refugees returned.\*

In the Court of Nebuchadnezzar, the Jews came in contact with the Mazda-Yasnists. "The earliest mention of the Magians is made by Prophet Jeremiah (39-3), who enumerated among the retinue of King Nebuchadnezzar, *at his entry in Jerusalem*, the chief of the *Magi* ("Rabi-Mag" in the Hebrew), from which statement we may distinctly gather, that the Magi exercised a great influence at the court of Babylon in 600 B. C."†

In 538 B. C. Cyrus, the great Achaemenian, overthrew the Babylonian empire, and "Judea became one of the provinces of the Persian Empire, and remained so until the overthrow of the Iranian Kingdom by Alexander the Great."×

"Of the Hebrews, little remained beyond the tribe of Judah, (after whom the whole race are called Jews) to return to Palestine from the Babylonian captivity. This they did, in 536 B. C. when Cyrus gave them leave to return.

For more than two centuries (536-332 B. C.), this race was subject to the Persian Empire. Under that

\* Macdonell—Lectures on Comparative Religion, p. 127

† Haug—Essays on the Parsis, p. 1

× Jackson—Zoroastrian Studies, p. 4

well-organised and liberal rule, they enjoyed internal peace, and lived under happier conditions, than for long before and *than ever* afterwards."\*

Close contact with the Mazda-Yasnists, resulted in the development of Monotheism and Non-Idolatry amongst the Jews. "Meanwhile, among the Jewish *exiles in Babylon*, an important development had been going on. Prominent among the priests there was Ezekiel, who felt himself called as a prophet *in the fifth year of the Captivity*, and for 22 years exercised great influence. Like other leading Prophets, he was convinced that the disasters of Israel were due to their sins. The chief sin, he thought, consisted in *Idolatry and idolatrous practices in the religion of Yahweh.*"†

"The Jewish, like every other early religion, passed, through the stage of polytheism. Like the other Semitic peoples, the Hebrews originally worshipped various supernatural powers, reverencing sun, moon and stars, and having a vague idea of a lord (baal) of heaven and earth. But like the other Semites they had, beside the divine powers (whom they worshipped in a general way), a special tribal God, who protected them and led them in war. This tribal God of the Hebrews, known by the name of Yahweh, had, by the time they conquered Palestine, risen as their victorious leader in war, to a position of pre-eminence. The first direct step *towards monotheism* was the prohibition of the the right to worship any God but Yahweh, as expressed in the old decalogue, "thou shalt worship no other God, for Yahweh is a Jealous God." The

\* † Macdonell—Comparative Religion, p. 129

worship of Baal,\* the most dangerous rival of Yahweh, was destroyed about 350 B. C. in both Israel and Judah, by the complete massacre of the priests of Baal; but the *inherited tendency to polytheism* lasted on among the people to the latest times of the monarchy. Thus even under Josiah, only 30 years before the destruction of the kingdom of Judah, we find altars of Baal, Ashtoreth, and other gods, in the Temple of Jerusalem besides that of Yahweh. The next and the final step was the denial of the existence of the other Gods, who were declared to be mere forms of stone, metal and wood.

Thus we see that the conception of Yahweh, starting as that of a tribal God, in a setting of polytheism, ended, *by the time of the Exile* in pure monotheism, which remained ever after one of the two main characteristics of the Jewish Religion."†

The Jews did not learn the lessons of Monotheism and non-Idolatry till during the Exile, they came under the influence of the Zarathushtrians. And in so far as Hazrat Muhammad derived his system from the Jewish scriptures, the Gatha of Atharvan Zarathushtra may be said to be the ultimate source of the Koran.

That Judaism underwent a complete metamorphosis, as soon as it came in contact with Mazda-Yasna, is a fact much too patent to be denied. The change was phenomenal.

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\* (i) Baal = Hobal in Arabic, the chief of the 360 deities worshipped in the Kaba.—Zwimer—The Moslem Doctrine of God p. 27

(ii) Ba-al = Hub-al = Al-lah according to Wellhausen

Margoliouth—Muhammad and the Rise of Islam, p. 19

† Macdonell—Comparative Religion, p. 133

"There can be no question that the Post-Exilic Judaism is markedly different from the Pre-exilic."\*

"After their return to their own land, having sojourned, for half a century amongst the Zoroastrians, one sect at least of the Jews—the Pharisees, began to hold the *Zoroastrian doctrine* of a future state of rewards and punishments."†

"There is no mention of immortality, in the pre-exilic writing of the old Testament. After death, when men had been gathered to their fathers, the dead were thought to lead a dull joyless existence in Hades (Shiol), as shadows, without blood and vitality, cut off from the upper world and from the influence of Yahweh."

The long list of promises and threats, with which the two codes of Deuteronomy and Leviticus end, apply without exception to earthly life only. One of the consequences of this view is, that if Yahweh, who is regarded as the ideal of justice has not punished the wrong-doers in this life, *he cannot punish them afterwards*, and instead, has to visit his wrath, on the descendants of the sinners to the third and the fourth generation.

"It is only *after contact with the Iranian Religion*, that in late passages, the idea of immortality appears in the realistic form of the resurrection of the body, as in Isiah."x

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\* Moulton—Treasure of the Magi, p. 69

† Markham—History of Persia, p. 66

x Macdonell—Comparative Religion, p. 136

"The Jews who returned, after an interval of more than two generations, to Jerusalem from Babylonia, in the time of Cyrus, were a very different people from the warring Ba-al worshippers and Jehovah-worshippers, (the sacrificers in the high places and sacrificers at Jerusalem)—of the Kingdom of Israel and Judah. The plain fact of the Bible narrative is that the Jews went to Babylon barbarians and came back civilized. They went a confused and divided multitude, with no national self-consciousness; they came back with an intense and exclusive national spirit. They went with no common literature generally known to them, for it was *only forty years before the captivity* that King Josiah is said to have discovered "*a book of the law*" in the temple (II Kings xxii), and besides that, there is not a hint in the record, of any reading of books; and they *returned with most of their material for the old Testament*. It is manifest that relieved of their bickering and murderous Kings, restrained from politics and in the intellectually stimulating atmosphere of that Babylonian world, the Jewish mind made a great step forward during the captivity."\*

"Certainly post-exilic Judaism is markedly different from the pre-exilic, in its doctrine of evil."† "Henceforth it is not the *Lord* who puts a lying spirit into the mouth of the evil-doers; Satan like Ahriman, *from this time*, takes a prominent part in the religious and the moral history of the Hebrews."‡

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\* Wells—The Outline of History, p. 173

† Blair—Sources of Islam, p. 46

‡ Amir Ali—Spirit of Islam,—Introduction-p. xxviii

"The Hebrews received from the Iranians, the notion of a celestial Hierarchy, and the idea of a duality of principles in the creation of good and evil."<sup>\*</sup>

"We have unquestionable proof that during the period from Babylonish captivity to the advent of Christ, the Jews borrowed and adopted a great deal from the Persian theology, but *no proof* that the Persian took anything from the Jewish Theology."—ALGER.†

"Judaism after the exile, and through Judaism Christianity afterwards, received an important influence from Zoroastrianism, an influence which in regard to the doctrine of angels, Satan and resurrection of the dead cannot be mistaken."—HAUG.X

"The similarity between the Zoroastrian idea of a deliverer and a restorer of religion and order on earth, and the Messianic conception among the Jews, is, to say the least, wonderful. The Jews, it is certain, derived this conception *from the Zoroastrians*, and in their misfortunes, developed it in more vivid terms."§

"The ideas of God, Angels and Archangels, of Devil, Demon, and Arch-fiend, as found in both, present a great similarity. The whole doctrine of a new Kingdom, and the coming of a Saviour, the belief in a resurrection, a general Judgment, and future life, show a most striking resemblance to Jewish-Christian doctrine. Certain rites of purification in the Vendidad and in the Pentateuch are so much alike, that this

\* Amir Ali—Spirit of Islam, Intro. p. xxix

† Casertelli—Philosophy of the Mazdayasnian Religion p. 48

X " " " " " p. 49

§ Amir Ali—Spirit of Islam, p. 232

portion of the Avesta is sometimes called the Priest's Code."\*

"Dr. Mills has taken pains, in 'Our Religion in Ancient Persia' to prove that the Jewish and the Zoroastrian Scriptures are analogous. In the like nature of their deity, the doctrine of resurrection and a future life, the conception of heaven and hell, the evil spirit, the temptation of the devil, and personal and universal judgments, Jesus Christ found his new followers already instructed by the Persian priests."†

It should not however be thought that the borrowing had been made by the Iranians, and not by the Jews. For the Iranian Religion continued the same ever since its foundation; while the Jews, even long after the Exodus, did not have anything like a definite national religion. In the case of the Iranians, there is no abrupt breach with the past, (as we notice in the Jews specially after the exile) which might be attributed to impact with a foreign culture, while the sanctity attached to the adjective 'Ahura,' [by which the new name for God-Mazda is qualified] vouchsafes for the Gatha, an age not far removed from that of the Rigveda (with its reverence for the 'Asura').

"The striking agreement in regard to fundamental doctrines, pervading spirit and ritual forms—between the accounts in the classics, and those in the Avestan books, and of both these, with the latter writings and traditional practices of the Parsis, furnished powerful

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\* Jackson—Zoroastrian Studies, p. 205

† Pithawalla—Light of Ancient Persia, p. 203



presumption that the religion was a *connected development* possessing the same essential features from the time of its national establishment."—ALGER.\*

"Moses, who led the Exodus, welded the tribal groups into a true people, by means of a Law imposed on them under divine sanction. After long fighting they established themselves in Canaan, and after a period of group Governors (Judges) they became one kingdom under Saul, David, Solomon (1000 B. C.).

Even after the Exodus, we find Joshua offering the people, the *choice* between the religions of Canaan to which they had come, of Egypt which they had left, or of their historical religion to which he and his family meant to adhere." †

Thus we see that the Religion of the Hebrews, the first and by far the oldest of the three Semitic Religions (Judaism, Christianity and Muhammadianism),—the parent of the other two which have overspread the greater part of the globe,§—was constituted out of the elements borrowed from Mazda Yasna. When Moses led the Jews to Palestine out of Egypt, about 1350 B. C. he already found the atmosphere surcharged with Zoroastrian ideas, and the land interspersed with edicts in praise of Ahura Mazda—as "Hommel's discovery of the name Assara Mazas in an Assyrian record of the middle of the *second millennium B. C.*×

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\* Casartelli—Philosophy of the Mazdayasnian Religion, p. 48

† Martindale—The Religions of the World, p. 67

§ Macdonell—Comparative Religion, p. 118

× Moulton—Early Religious Poetry of Persia, p. 73.

abundantly shows. Moses then set himself to the task of reforming his community in that light, and the composition of the earliest portions of the Pentateuch ensued.

Nor is there the least reason to doubt, that it is from the Jewish sources that Muhammad derived his revelation.

"It was to Judaism, or rather, Talmudic Judaism, (not the Judaism of the Old Testament), that Muhammad was most indebted, for the distinctive character of his religion, which provided also the form and the substance of so many of his 'revelations', and which was unmistakably the 'predominant partner' in the varied and heterogenous elements, which compose the Faith and Practice of Islam. Rabbi Geiger, that learned Jew, has clearly demonstrated this conclusion, by tracing all the principal features of Islam to Talmudic sources. Hughe's verdict must therefore stand, namely, "Muhammadianism is simply Talmudic Judaism adapted to Arabia, plus the apostleship of Jesus and Muhammad."\*

"Lammens's assertion that Islam was the Jewish religion, simplified according to Arabic wants, and amplified by some Christian and Arabic traditions, contains a great deal of truth, if we only recognize the central importance for Muhammad's vocation and preaching of the Christian doctrine of Resurrection and Judgment."†

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\* (i) Blair—Sources of Islam, p. 182

(ii) Sell—The Faith of Islam p. 14

† Hurgonje—Muhammadianism p. 61

"As a religion Islam represents a modified form of Judaism."+

"It will also help us, in understanding Islam, as well as in dealing with Moslems, to conceive of Islam as Judaism—revived, reformed and perpetuated."\*

Yet it is not merely indirectly through the medium of Judaism, that Islam derived its system from Mazda-Yasna. The *direct* influence of Mazda-Yasna, in the formation, both of Christianity and Islam, is clearly discernible. As a matter of fact, Judaism represents the first of the waves, of the attempts of the Semitic races, to assimilate the cult of Narayana Zarathushtra, Christianity the second, and Muhammadianism the third and the last.

"The Kernal of Prophetic teaching is already Magian."—Sprengler. \$

"Likewise in particular can be cited certain *distinctive* features which the founder of Islam adopted *directly* from the ancient Prophet of Iran."x

"Muhammad had certainly not foreseen the great influence which his doctrine would have on the Persians.

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+ (i) Macdonell—Comparative Religion, p. 165

(ii) "Muhammad never pretended to preach a new religion. He demanded in the name of Allah, the same Islam (submission) that Moses, Jesus and former Prophets had demanded of their nations. In his earlier revelations he always points out the identity of his "Quorons" with the contents of the sacred books of the Jews and the Christians, in the conviction that they will confirm his assertions if asked,"

Hurgonje—Muhammadianism, p. 40.

\* Macdonald—Vital Forces of Christianity and Islam, p. 161

Bell—The Origin of Islam in Christian Environment, p. 67

\$ Iqbal—Six Lectures on the Reconstruction of Islam, p. 199

x Jackson—Zoroastrian Studies, p. 211

He did not know that he had borrowed many Zoroastrian ideas. When the Persian Zoroastrian first studied the Koran, he found many of his beliefs already there in a thin disguise. *It was precisely this lack of originality, which favoured the spread of Islam in Persia.* †

“How often did the author of the Koran, not borrow from that book—the Avesta—which his successors wanted to tear to pieces? The new beliefs that the Arabs brought were the old acquaintances of the Zoroastrians.”—Darmatester—*Histoire de la Parsi*. \*

“Islam has largely drawn upon Judaism, Christianity, the religion of Zoroaster, and possibly even upon Manichainism. From Parsism, it has taken both *directly* and indirectly. A number of obviously Parsi ideas, have penetrated into Islam, through the channel of Jewish Books—notably the Talmud.

“The doctrine of the Resurrection, most of the legends relating to heaven and hell, and the entire system of demonology, have found their way into the Koran, through Judaism. So, indeed, did the description of the trial and the tortures of the dead in the grave, by two angels Munkar and Nakir. The idea of the bridge Sirat, as thin as a hair, which leads to paradise across the abyss of hell, is certainly derived from the Parsis, having passed over into the Koran, through the Midrash of the Jews. But Islam has not hesitated to borrow *directly* from Parsism. It is a significant fact that the word “*Din*” which so repeatedly occurs in the

† Claud Field—Persian Literature p. 33

\* Govindacharya Swami—Mazdaism in the Light of Vishnuism, p. 59

Koran, has been borrowed from the Parsi Books. In Huzveresh, it appears exactly in the same form."

—Von Kremer—Cultur gesch icht liche.†

Dr. Tisdall ( the Sources of the Koran ) thinks that Muhammad had borrowed the idea of Miraj from Zoroastrianism ( Ardai-Bir of Namah ).

—Champat Ray—The Key of Knowledge, p. 997.

Of course no direct evidence is forthcoming, that Muhammad had studied the Avesta, in order to ascertain what ideas to borrow from it. His education however was meagre and he has been called an "illiterate Prophet", several times in the Koran.× Herein as well, as in the case of Jewish and Christian Scriptures, he derived his knowledge from oral communications only.\*

"It is not suggested that the Prophet had access to the written books of either the Jews or the Christians, though in some passages of the Koran, we can trace direct resemblances to the text of the Old Testament and the Mishna. His knowledge of the Jewish and the Christian books, at times *faulty* and *imperfect* to a degree, was derived exclusively from oral communications."†

‡ Khuda Baksh—Essays Indian and Islamic, p. 11

× ( i ) Koran—Sura 7, verse 156

" " " 29, verse 47

( ii ) Khuda Baksh—History of the Islamic peoples, p. 36

( iii ) Similarly the word Rughz ( Druj ) used in Koran 74-5 does not occur again in the Koran.

Bell—The Origin of Islam in Christian Environment, p. 88.

\* Hurgronge—Muhammadianism, p. 31

† Khuda Baksh—Essays Indian and Islamic, p. 11



of an idea, which, as a matter of fact, he had picked up from the Jews and the Christians about him."§

Thus we may be pretty certain, that Muhammad was acquainted with the religion of Iran which country he had occasion to visit, for purposes of trade,† while employed in the services of Khadija, before his marriage with that elderly rich widow. It is not unlikely that Hazrat Muhammad had deliberately set himself to the task of founding Islam in imitation of Mazda Yasna. For it was in the political and the militant Gospel of the Gathic Religion, that he saw the only chance of realising one of the aims of his life, which was to weld the heterogenous Arabic crowd into a homogenous Arabic nation. It should not be forgotten that "besides being a religious teacher and reformer, Muhammad also aimed at being the Ruler of Arabia, the unifier of his countrymen, and their liberator from foreign control."×

"The unity of God was his inspiration, and the unity of Arabia, his aspiration."\*\*

It is related that on one occasion in the early Meccan period Muhammad's uncle and patron Abu Talib, to whose influence alone, he was indebted for his safety in Mecca, advised the Reformer to moderate his zeal. Thereupon Muhammad is said to have replied: "Then give me that by which I can free my countrymen, from the dominion of Persia."‡

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§ Wells—Outlines of History, (Vo. ii). p. 363

† Denison Ross—Islam, p. 6

× Blair—Sources of Islam, p. 4

\* Cash—The Expansion of Islam, p. 39

‡ Blair—Sources of Islam, p. 4

"Abu Jahal suggested that this might be done with the help of the swords. Muhammad set him right by saying—if you wish to govern the Arabs and Subjugate the Persians, then exchange your idolatry with the profession of monotheism and you will succeed."x

Yes—"give me that by which I can free my countrymen from the dominion of Persia"—herein lies the key, to the psychology of Muhammad's preaching of a new faith, which has been criticised as having in it "nothing new, except the claim of Muhammad to be a new Prophet."||

Islam was intended to enable the Arabs to learn how to throw off the Persian Yoke; and in order to be able to fight the Persian successfully, it was necessary to be as well-equipped as the Persian himself—to borrow from Persia all that Arabia lacked, and to take towards life, the self-same outlook as the Persian took. Muhammad was aware that only "when the Greeks meet the Greeks, then is the Tug of War," and proceeded to act on the maxim "Copy the enemy so that you may be able to overthrow him."§ He therefore took up the frame-work of Mazda-Yasna and hammered Islam into its shape.

"From the third century of the Christian Era, Greek Physicians had found their way into Persia, where they founded the celebrated school of Jund-i-Shahpur, which soon became the rival of Alexandria."\*

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x Koelle—Muhammad and Muhammadianism, p. 74

{ Wells—Outlines of History, p. 413

|| { Hurgonje—Muhammadianism, 40

§ Cash—Expansion of Islam, p. 5

\* Andre-Servier—Islam and the Psychology of the Musalman, p. 223



"King Khasru Anushirwan (538-578 A. D.) offered hospitality to the ejected Greek Philosophers (when Justinian closed the schools at Athens) and founded a Zoroastrian school at Jund-i-Shahpur.

Amongst the alumni of Jund-i-Shahpur were (1) the Arab Hares bin Kalada, who afterwards became famous as a practitioner and (2) his son Ennadr, cited in the fifth canon of Ibn Sina (Avicenna) an enemy of the Prophet Muhammad, who was amongst those defeated at the battle of Badr, and was put to death by Ali."†

Muhammad thus could import from Persia, all that she had been able to store up, during the milleniums of civilisation, which she had enjoyed, ever since the days of कुरु (Cyrus), दरीय-वाहु (Darius) or क्षयार्ष (Xerxes). While the culture at the credit of Arabia, before the advent of Muhammad, was a mere blank—Koran (composed in 610 A. D.), being the first book written in the Arabic language.×

"The earliest works in the Arab language were composed under the rule of the Abbasside Khalifs, not by Arabs, but by Syrians, Greeks, and Persians converted to Islam. It was only towards the third century of the Hajira, that the Beduins began to be "civilized."\*

"What is called, "Arab civilization," in so far as any manifestation of Arab genius is concerned, has

† O' Leary—Arabic Thought and its place in History, p. 42

× Gibb—Arabic Literature, p. 15 and 25

\* Andre Servier—Islam and the Psychology of the Musalman, p. 217



At the time of Muhammad's birth, the headquarters of the Persian Government in Arabia, was in Yemen ( little to the south of Mecca ) where "Chosroes maintained officials and tax collectors."\* "Khurra Khasru, the Persian Satrap of Yemen, about the time of the Prophet, had become fully Arabicised. He recited Arabic poems and educated himself in the Arabian fashion."†

Yet, the degradation of foreign yoke was naturally presented by the Beduins, particularly by those who had left the desert and came to live in the towns. The Koreish, amongst whom Hazrat Muhammad was born, was such a Beduin tribe. "The permanent inhabitants of Mecca were a tribe of *Beduin*, who had seized the temple and constituted themselves its guardians."× Muhammad could not but be swayed by the politics of his tribe. He could not hold himself aloof, and unlike Jesus advise his followers 'to render unto Caesar the things that are Caesar's, and unto God the things that are God's.' He flung himself into Politics.

"The consciousness of the Arab national unity swelled and rose in his day. He headed it, moulded it, directed it, and the sword was in his hand."†

Thus the movement inaugurated by him, largely participated the nature of a military campaign, and "When the Prophet died, he left twenty thousand companions, who had *not* done more than glance at the

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\* Wells—Outlines of History, p. 411

+ Browne—Literary History of Persia, vol, i, p. 262

× Wells—Outlines of History, p. 411

† Macdonald—Aspects of Islam, p. 261

Koran, and only six who knew the whole by heart—two of these being doubtful cases.” §

Participation in politics was a feature much too conspicuous in Muhammad; so much so, that it has been said that “Muhammad’s failure in Mecca was that of the Prophet, and his triumph in Medina, that of the chieftain and the conqueror.” †

“The Prophet of the world renouncement in Mecca wished to win souls for his faith. The Prophet-Prince in Medina needed subjects and fighters for his army.” \*

“Muhammad’s apostolic cloak was loose and elastic enough to cover both the Prophet and the tyrant.” † And the feeling which inspired him was that “No other people is to rule over my people.” x

Being a born politician, he could not fail to perceive the part that Mazda Yasna had played, in making the Iranians, the conquerors of the Old World. The militant cult of Iran appealed to him most—the cowardice of Jews or the non-resistance of the Christians could not save the Arabs—and Hazrat Muhammad at once took up the idea of walking in the footprints of Atharvan Zarathushtra. “In Imitation of Zarathushtra.”—seems to have become his motto. Without the ideal of Mazda-Yasna before it, Islam would have been conceived something different from what it is. “The unique character of a religion is to be judged,

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§ Margoliouth—Early Development of Muhammadianism, p. 5

‡ Sell—Historical Development of the Koran, p. 55

\* Hurgonje—Muhammadianism, p. 44

† Koelle—Muhammad and Muhammadianism, p. 75

x “ “ “ “ “ p. 426

not by the material it possesses in common with others, but by the special stamp it impresses upon it."§ Neither in Monotheism nor in Iconoclasm, nor in the abolition of the caste-distinctions, does Islam differ from Judaism. Militancy is the factor that Islam added to itself, and this it borrowed from Mazda-Yasna.

"The important point to notice here, is that the good spirit and his followers struggle in combination, against the powers of evil, and that the final victory depends on the *colaboration of God and man*. This is the *only* religion in which the work of man is a condition of the victory of God over evil. Hence the religion of Zarathushtra is in a unique sense, the religion of morality. The struggle for the good is the duty required by the religion, and this duty can be fulfilled by moral action only."\*

And as a manifest expression of his indebtedness to Mazda-Yasna, Hazrat Muhammad turned over from the three-times† prayer of the Jews to the five-times prayer of the Mazdiyas.

As a matter of fact, the reforms started by Hazrat Muhammad were quite incompatible with Arab mentality, and points to the impact of a foreign culture. "The entire Islamic system was opposed to the Arab frame of the mind. The fundamental principle of Islam says professor Nicholson, was foreign and unintelligible to the Beduins. It was not the destruction of the idols that they opposed so much, as the spirit of

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§ Marti—Religion of the Old Testament, p. 29

\* Macdonell—Comparative Religion, p. 57

† [Sahi Bukhari].—Goldsack—Muhammadian Traditions, p. 295

devotion which it was sought to implant in them; the determination of the whole lives by the thought of God, and his pre-ordining and retributive omnipotence, the prayers and fasts, the renouncement of coveted pleasures, and the sacrifice of money and property which was demanded of them.

Again, the social organisation of the heathen Arabs was based on the tribe, whereas that Islam rested on the equality and fraternity of all believers. The religious bond cancelled all distinctions of rank and pedigree; it did away theoretically, with clannish feuds, contests for honour, pride of race—things that lay at the very root of Arabian chivalry.”\*

This is so far as the origin is concerned. Of Islam, in the matter of subsequent development as well, Mazda-Yasna played the part of the sponsor.

“The action of the Persian element on the religious formation, was very far reaching, as soon as Islam had established itself in the geographical regions of ancient Parsism, and had carried to the worshippers of Zaratrusthra, with the aid of the sword, the faith of the Prophet of Mecca and Medina. The occupation of Iran by the Musalmans, constitutes one of the most decisive factors in the religious formation of Islam.

Persian theologians introduced into the religion lately adopted, their traditional points of view. The conquerors enriched the poverty of their own fundamentals, by elements procured for them, by the

experience of a profoundly religious way of life, the way of the Persians whom they had defeated."x

As a matter of fact, Islam so soon as it reached the land of Iran, was metamorphosed into Sufism,—just as the caterpillar is changed into the butterfly. The process of transformation began with Shiahism, developed through Ismailism, and culminated in Sufism, which is only another name for Mazda-Yasna, under the Suf (blanket-cover) of Arabic terms.

"There was a divergent tendency, the revolt of the conquered Persians, who conscious of a more fully developed culture than the Arabs, *evolved a type of Islam* which inclined towards mysticism, and incorporated many ideas familiar to the older religious life of Persia, but alien to Muslim doctrine. This Persian, or Shiite schism itself, split up into various subdivisions, the more *extreme sections hardly claiming to be Muslim.*"\*

"Islam as it emerged from Arabia, was deistic and very largely non-mystical; but in Persia it assumed the form of mysticism, which through dervishes, has influenced the religion for all time."†

"The distance between the creator and the creature had to be bridged somehow, and Islam, as conceived in an Arab brain, *failed to do this*. Contacts with other faiths and cultures immediately began to supply what was lacking, and the spiritual life found expression in many new ways, as Moslems learned of

x Tiele—Religion of the Iranian Peoples, p. 166

\* De Lacy—Islam at the Cross Roads, p. 10.

† Cash—The Expansion of Islam, p. 8.

the immanence of God, and the possibilities of fellowship with the Divine." ||

"When the Arabs entered Persia, Islam came into touch with the teachings of Zarathushtra and Mani, and presently with those of Buddha, which worked towards disintegration. For shortly afterwards, there arose two great religious parties; the orthodox, which we describe in general, as that of the Sunnites, and another the free-thinking party, which had and still has its origin and centre in Persia, and is generally identified with that of the Shiah's."\*

"The desire for communion with God lay at the root of this movement, and the soul-hunger of the Moslems, who could find no nourishment in the husks of Arabia, sought satisfaction in the search for a God, who was immanent and ever working in His creatures, who was the Sum of all existence, the Fulness of life, the Omnipresent who dwelt in and communed with each individual soul."†

"The soil of Persia was extraordinarily fertile in Sectarianism. Thus there sprang up almost immediately the political party of the Shiah's, who tried to combine the teachings of Islam with Persian Ideas."×

"Persia has ever been the fertile breeding ground of new creeds and philosophies, from the time of Zarathushtra, Mani and Mazdak, to the present day. It would be interesting to compute, how many of the

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|| Cash—The Expansion of Islam, p. 100

\* Islamic Review, (December 1929)—p. 454

† Cash—Expansion of Islam, p. 104

× Islamic Review—(December 1929)—p. 454



"seventy-two sects" into which Islam is supposed to be divided, owe their existence, wholly or in part, to the theological activity of the Persian mind."\*

"Ibn Hasan, in his *Kitab-ul-Milal*, looks upon the heretical sects of Persia as a *continuous struggle* against the Arab power, which the cunning Persian attempted to shake off by these peaceful means."†

"The Persians by the adoption of Shiahism, devised a scheme by which the very religion Islam, should become *an instrument of its own destruction*, and power should return to Persia by the triumph of the Shiahs over the Arabs."×

"The Ismailia movement is one aspect of the persistent battle, which the intellectually independent Persian, waged against the religious and political ideals of Islam.

Originally a branch of the Shiite Religion, the Ismailia sect assumed quite a cosmopolitan character with Abdulla Ibn Mamun—the probable progenitor of the Fatimid Khalifs of Egypt. Under the pious cloak of the doctrine of Imamat (authority), he made an attempt to synthesise all the dominating ideas of the time.

The Ismailian doctrine is the first attempt to amalgamate contemporary Philosophy, with a really *Persian view* of the Universe, and to *restate Islam*, in reference to the synthesis, by allegorical interpretation of the Koran, a method which was afterwards adopted by Sufism."‡

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\* Brown—The Babi Religion, (Introduction)—p. xxiii

† Iqbal—Persian Metaphysics, p. 57 (footnote)

× Cash—Expansion of Islam, p. 103

‡ Iqbal—Persian Metaphysics, p. 56-57

"The war against Arabism," says Professor Well-hausen, "resulted in the supremacy of the Iranians and the subjection of the Arabs as a nation."\*

"Lack of Idealism has left Arabia where it was."†  
 "European readers of the Koran cannot fail to be struck by its author's vacillation and inconsistency in dealing with the greatest problems. He himself was not aware of these contradictions, nor were they a stumbling block to his devout followers, whose simple faith accepted the Koran as the word of God. But the rift was there, and soon produced far-reaching results"×

"When the Moslem armies entered Persia, the national faith was Zoroastrianism, and while the Persians nominally accepted Islam, they never gave up much of their old faith. They brought it over with them and sought to adopt Islam to their own spiritual needs and imaginative temperament."+

"In fact the rise of the Shiah sect in Persia, and the schism in the Khalifate was due, not only to the family jealousies on behalf of Ali, as the true successor of the Prophet, but also to the fact that the new wine of Aryan thought and philosophy in Persia, burst the leathern bottles of the Semitic creed."||

"The true Irani however has a unique position. Unlike any Muhammadian race, (except the Arabian,) they are distinctly national. The Turk, conqueror

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\* Khuda Baksh—Essays Indian and Islamic, p. 90

† Cash—Expansion of Islam, p. 288

× Nicholson—The Mystics of Islam, p. 5

+ Cash—Expansion of Islam, p. 119

|| " " " p. 102

though he has always been, repudiates still, the name of Turk, calling himself simply a Moslem; so likewise do the less distinguished races he has subjected. But the Persian does not do this. He is before all things Irani, and to the extent that he has made for himself a Muhammadianism of his own. He boasts of a history and a literature older far than Islam, and has not consented to forget it as a thing belonging only to "The Age of Ignorance."\*

"Muhammad had accepted as part of his doctrine, that the Jews and the Christians had received a divine revelation. But the Shiah added to these two, the Zoroastrians or Magians, as they were then called, and said that they too had a revelation from God. This enabled the Persians to maintain links with their historical past, and to use their own religious literature while professing Muhammadianism."†

"Rich and influential Persian families sought to revive their ancient religious beliefs and practices, and in Afshin we have a most conspicuous example of the thin veneer of Islam in Non-Arab circles. Though he rendered brilliant services to Islam, he still held by his own ancestral beliefs, and dreamed of the restoration of the Persian Empire and of "the White Religion", and ridiculed the Arabs, the Magribines and the Turks. He likened the Arabs to dogs to whom we throw a bone in order to strike them on the head with a club."‡

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\* Blunt—The Future of Islam, p. 186

† Cash—The Expansion of Islam, p. 102

‡ Khuda Baksh—Essays Indian and Islamic, p. 102

"The ancient faith had never completely died out of the hearts of the masses, and it was impossible that with the growth of a national church, many of the old thoughts should not find expression in new and more approved garbs. Gobineau has somewhat harshly, but not quite without reason, charged Altra-Akhbarism with having converted the great hero of Islam into an Ormazd and his descendants into Amesha-Spentas."†

"The Arabic idea of God is out and out deistic. God and the world are in exclusive, external and eternal opposition" \*.

"National culture triumphed and the *Deism* of the desert was lost in *Theism* of Persian thought, which finds expression in a personal experience of God, through love."† This was Mazda-Yasna and this is Sufism.

The conception of a Personal God [Varuna and Indra of the Vedic period—who subsequently developed into the Spiritual Mazda of the Iranians, and the corporal Vishnu of the Indians× as against the Impersonal Brahma of the Upanishads] is the factor that distinguishes Bhakti Yoga from Jnana Yoga. Let us therefore try to understand what a Personal God means. "Personality has been defined as the capacity for fellowship, i. e. to think the same thoughts, to will the same purposes and be moved by the same feelings."‡ "Only in so far as personal relations are

† Amīrali—Spirit of Islam, p. 320

\* Mott—The Muslim World Today, p. 347

† Cash—Expansion of Islam, p. 119

× Macdonell—Vedic Mythology, p. 20

‡ Macnicol—The Religion of Jesus, p. 15

allowed to exist between the worshipper and his God, can that God be properly described as Personal."<sup>1</sup> It is therefore of utmost importance to notice, that while Sufism, following Mazda-Yasna, affords the greatest scope in the matter of personal intimacy and reciprocal relation between Man and God, going up to the pitch of *Khwetvo-datham*,<sup>2</sup> "the tendency of Islam is to reduce the Personal relations, which can exist between Man and God, to the lowest terms, to those namely, which may exist between a slave and a master of absolutely unlimited power."<sup>3</sup> Thus "while for the Sufis, God is pre-eminently the Beloved, Muhammad's love of Him, was overshadowed by his fear."<sup>4</sup> "The fear of fire was ever present with him, and the knowledge that God would bring all into Judgment and that, that Judgment would be a terrible ordeal."<sup>5</sup> "The main spring of Moslem religious life during the eighth century was fear—fear of God, fear of Hell, fear of death, fear of sin."<sup>6</sup>

"In Muhammad's first preaching, the announcement of the Day of Judgment is much more pronounced than the Unity of God; and it was against his revelations concerning the Doomsday, that his opponents directed their satire during the first twelve years."<sup>7</sup>

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1 Webb—God and Personality, p. 46

2 Cf.—"In the bridal chamber of Unity, God celebrates the mystical Marriage of the Soul."—Nicholson—Mystics of Islam, p. 119

3 Webb—God and Personality, p. 87

4 Nicholson—Personality in Sufism, p. 6

5 Macdonald—Aspects of Islam, p. 187

6 Nicholson—The Mystics of Islam, p. 4

7 Hurgronje—Muhammadianism, p. 34

Then again, Mazda-Yasna, the Gospel of Narayana Zarathushtra is the purest form of Bhakti-Yoga, based on Ethics (Karma Yoga—अथा) and tinged by the Metaphysical Truth (Jnana Yoga—अमेरेतात्) of the unity between Man and God.\* But so far as Jnana Yoga is concerned, in Islam, "in a well-known article of the creed, it is laid down that Allah is entirely different from all created beings; and we know personal relation to be impossible, without some element of likeness, without some degree of moral affinity."† Similarly in the matter of Ethics, it was *only after its spread in Iran*, that "Moslem asceticism became mystical, and ascetic exercises began to be regarded, not as having the end in future salvation or perdition, but rather as a means of purifying the soul, so that it may know and love God, and attain union with him."§

It is thus evident that not only in the matter of the 'Love for the Beloved'—which is the main plank of Sufism,—but also for its idea of Ethical purity and Metaphysical unity, Sufism is indebted to Mazda-Yasna, and to nothing but Mazda-Yasna. To those only who can look beneath the Suf (woollen veil) of Arabic terms, the essential nature of Sufism, reveals itself.

As a matter of fact Sufism is based on three great Fundamental Truths and these alone, viz.

\* Cf. (1) अरेद्रो ध्वावांस् हुजेन्तुसे स्पेन्तो मश्दा, —Gatha, 43-3.

(2) जयार्हस् परेथूस् वद्वाह्या यूष्माकह्या, —Gatha, 50-7.

(3) वहिस्तेम् त्वा वहिस्ता येम् अथा वहिस्ता हज-ओषेम्.

—Gatha, 28-8.

† Nicholson—Personality in Sufism, p. 3

§ " " " " p. 8

(1) That there are two Selves in man—a Higher Self and a lower Self.

(2) That the Higher Self is the highest manifestation of God [and that therefore Self-Realisation is the medium of God-Realisation.]

(3) That God is not an Impersonal Entity but a Personal Being; and [as Divine Personality implies fellowship with Human Personality (Higher Self)] Self-Realisation in the Highest sense, is existence in God through Love.

The revelation of Atharvan Zarathushtra, on each of these points is unambiguous and unmistakable. Thus he lays down—(1) That the Path of Sabas (Sufism) is the Path of the two Selves.\* (2) That the Higher Self is not anything but God himself,† and (3) that it is in and through the love of a father, a husband, a servant, a lord, or a comrade that the love of God realises itself and unites Man to God.×

All this is summed up in the distinctive line of the Gatha—

कदा मज्झदा मां नरोइस्-नरो विज्ञेते.

—Gatha, 48-10.

When, Oh Mazda, will the *man-in-men* appear in me?

\* एरेजुस् सवंहो पथो शिषोइत,  
अह्मा अंहैउस्—(1) अस्तवतो (2) मनंहस् चा.—Gatha, 43-3.

† नए चीम् तेम् अन्येम् यूष्मद् वएदा. —Gatha, 34-7.

× या फेद्व्रोइ वीदात् पइथ्यए चा वास्त्रइव्यो  
अत् वा खएतओवे अषाउनि अववच्यो। —Gatha, 53-4.

The *man in men* is the Higher Self. For it is in the Higher Self, that man finds the law of his life. "A rational being is an end in himself, and can find nowhere, save in his own nature, the law of his life."\* It is the *man in men* i. e., in all men, for its dictates are binding on one and all. "The revelation of its authority to one mind, is valid for all."† The advent of the *man in men* is the advent of God. "God for man is he, in whom man finds his Self-Realisation. Whatever more He may be, matters for us not at all.‡

This is the implication of worship of the Ratus (Prophet), along with the Ahu (Lord)—यथा अहु वर्यं अथा रतुस् of the Honover.

The God whose seat is laid outside the heart of men, (whose nature does not respond to the Moral Ideal implanted in the heart of man), is a mere idol, even though not represented by a statue. The Zoroastrian Church was to be purged of such idol-worship, and led on to the true path of God-realisation through the adoration of the Naro-ish-Nara.

कदा अजेन् मूरयेम् अह्या मगह्या. —Gatha, 48-10.

When would I be able to remove the idol from this community?

For it is then alone that the heart is made ready for the reception of the Naro-ish-Nara.

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\* Seth—Ethical Principles, p. 208.

† Martineu—Types of Ethical Theory, vol. 4—p. 105

‡ Macnicol—Religion of Jesus, p. 138



खाना खालि कुन शे बुतान

ता मजिल-ए जानान शवद् ।

कि ई हवस-नाकान् दिल ओ जानरा

जा-ई दिगर मि कुनन्द ॥

—Hafiz.

Make the room free from the idols, so that it may be a temple of the Beloved. For, these, full of desire as they are, make the heart and the soul quite a different place.

Thus the line—

कदा मझ्दा मां नरोइस्-नरो विशेन्ते

contains in a nutshell the religious Philosophy of the Gatha, which is the Philosophy of the Sufis. This is a very characteristic line of the Gatha; and it is in the fitness of things that the Mahabharata gives to the Prophet of the Naro-ish-Nara, the sacred appellation of "Narayana."\*

Communion with Mazda, through the Naro-ish-Nara, is the very essence of Mazda-Yasna. This is also the purest form of Bhakti-Yoga, or what we understand by Religion itself. Thus Narayana Zarathushtra may be said to have laid down for ever, the form to which a religion must conform, if it is to be, what it is intended to be, viz., "the coming together of man and God."× Thus one can find in none but Narayana Zarathushtra "the Touchstone of Character, the Master of all

\* चक्रे वसुः ततो पूजां विश्वक्सेनाय भारत ।

जप्यं जगौ च सततं नारायण मुखोद्गतम् ॥

—Shanti Parva, 337-29.

Vasu (Vistasp) follows Narayana in the worship of the Omnipresent.

× Machnicol—The Religion of Jesus, p. 13

Spiritual leaders, and the one supreme and infallible Judge, who can pronounce an unerring verdict, concerning the truth of any religious system or order.”\*

“The Koran contains very little concerning the nature of the Soul.”†

Yet Sufism, if it was to be of any use at all could not but take up the idea of communion with God through the Higher Self, and this it accepted as the central creed of its Esoteric teachings.

“The Jewish tradition that God created Adam in his own image, re-appeared as a (Muslim) Hadis, and was put to strange uses by Muhammadian theosophists. Even the orthodox Ghazali hints, that here is the key of a great mystery, which nothing will induce him to divulge.‡

Original Islam on the other hand had been differently conceived.

(1) There is no mention of the Higher Self in the Koran:—“But as a whole, the Koran appears little adapted to stir the inward and the truly spiritual relations. It knows nothing of the downfall of human nature, and *nowhere* does it declare war on the old man in order to put on the new.”§ Thus the necessity for self-purification is nowhere strongly felt. “While Islam presented God to the world as a tremendous reality, it did not make any very severe demands upon the morals of the people. The weaknesses, to which

\* Nicholson—Studies in Islamic Mysticism, p. 79

† Widgery—Comparative Study of Religions, p. 181

‡ Zwemer—Al Ghazali, p. 257

§ Lammens—Islam, p. 112

human nature is prone, were condoned, and a man found that he had a wide scope for indulging † himself, before his conscience can trouble him very much" || "The principle which Muhammad adopted and even formulated was that "Man's Conscience was God's concern; he was a Moslem who *professed* Islam".\* (2) The presence of the Higher Self failing to be noticed, the question of seeing in it, the highest manifestation of God did not arise. The seat of God had been laid anywhere but in the human heart, and the word Allah came to mean either a mere abstraction void of all qualities, or possessed of such qualities as do not respond to the moral nature of man. "But the Sufis would not have succeeded so thoroughly in bringing over, the mass of religious Moslems to their side, unless the Champions of orthodoxy had set about constructing a system of scholastic Philosophy, that reduced the divine nature to a purely formal changeless and absolute unity, a bare will devoid of all affections and emotions, a tremendous and incalculable power, with which no human creature could have any communion or personal intercourse whatever. That is the God of Muhammadian theology. That was the alternative to Sufism."†

"The Deism of Islam removes God as separate from the world to an infinite distance in order to preserve his distinctness as against creation; but as a

† Contrast—यावत् आहुम् जरज-दिशती वृत्तीह इहताओ पर चा अथीचास् अथोरा चा—  
—Gatha, 53-7

|| Cash—The Expansion of Islam, p. 278

\* Margoliouth—Muhammadianism, p. 56

† Nicholson—The Mystics of Islam, p. 22

result of this, the practical reality of God is turned into an empty abstraction.”\*

This blank barren indifference is not calculated to inspire any hope in man. For, “the moral relation of man to God, is in its essence, a relation of will.”† Yet this conception is in all respects better than the other, which, in the matter of moral worth reduces God to a level lower than man, and even touches on the border of immorality. “Palgrave sums up the Moslem conception of God thus:—He is even more prone to punish than to reward, to inflict pain than to bestow pleasure, to ruin than to build.”‡ While even Ayesha is reported to have retorted to Muhammad: “I do not see thy Lord, except He hastens the fulfilment of thy passionate desires.”§ (3) The relation between Man and God has been reduced to a minimum. Islam *denies* the fatherhood of God and execrates the New Testament doctrine of God as father.”× “The Moslem idea of God is in many vital respects repellant and reactionary. Allah is a despot and not a father.”† “But the great truth of the divine fatherhood of God, and of his infinite love in bridging the gulf, and coming near to His worshippers in order to impart to them His own divine power, to enable them to become holy, like Him in heart and life—this great truths of God were unknown to Muhammad, and are absent from the teaching of the Koran.”‡

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\* Macdonald—Vital Forces in Christianity and Islam, p. 120

† Seth—Ethical Principles, p. 446

‡ Cash—The Expansion of Islam, p. 97

§ Goldsack—Selection from Muhammadian Traditions, p. 172

× Cash—Expansion of Islam, p. 232

† The Challenge of Non-Christian Religions, p. 29

‡ Blair—Sources of Islam, p. 39

"Allah in the Koran is never a father and men are never His sons. And the same holds of the Traditions from Muhammad and of all the after-religious development. The Church of Allah never consists of His children, and no saint in his ecstasy ever heard himself addressed as 'My Son.' Men are the slaves of Allah, His absolute property to do with as He wills. For while the human owner of a slave is under certain legal restrictions, and has certain legal duties towards him, such can never hold of Allah."\*

"We must teach that we are not slaves of God with no power of self-determination, but rather His beloved children."† Whereas "the Moslem desires to offer to God the reverence due to Him; but to establish a personal relationship between himself and God, is far from his thoughts."‡

The changed viewpoint of the Sufi, finds beautiful expression in Hafiz.

हाफेज ना गोलाम अस्त

कि अन्न खाजा गुरिन्नद ।

छुत्फ कुन ओ बाज आ

कि खराब-मू शे आतावत ॥

Hafiz is not a slave that he would run away from the Lord (in fear). Be kind and come back for I am not amenable to threats. (Only Love can win me).§

Thus even Iqbal, the High-Priest of Pan-Islamism in India, has been forced to admit that Sufism cannot

\* Macdonald—Vital Forces of Christianity and Islam, p. 222

† " " " " " " p. 109

‡ " " " " " " p. 90

§ "The Persian language, as a Moslem has expressed it, has Aryanised the Muhammadian Religion." —Zwemer—Disintegration of Islam, p. 155

be attributed even to Super-Koranic Muhammad (as is claimed by the Traditionists), not to speak of to Koran. "There is no historical evidence to show that the Prophet of Arabia actually communicated certain esoteric doctrines to Ali or Abu-Baker."\* This accounts for Baejid Bostani, the great Sufi Saint boldly declaring that "his standard was broader than that of Muhammad."†

We also know the assertion of Abu Said ibn Abul Khair, who is said to be "the founder of Sufism as a distinct system,"× about the absence of Sufism in the Koran.

"One day whilst Abu Said was preaching at Nishapur, a learned theologian who was present, thought to himself, that such doctrine is not to be found in the seven-sevenths (i. e., the whole) of the Koran. Abu Said immediately turned towards him and said 'Doctor, the doctrine that I preach is contained in the *eighth seventh of the Koran.*'"†

It would thus appear that Sufism is as much similar to Mazda-Yasna, as it is dissimilar to original Islam. Sufism is nothing but Mazda-Yasna, hidden under the outward garb of Islam, and Suf is the cloak of Arabic nomenclature, that Mazda-Yasna was forced to put on, during the oppression of Arab fanaticism. Sufism represents the essence of Mazda-Yasna, and that is why it is named by Hafiz as मय मधाना‡—the Spirit of

\* Iqbal—Persian Metaphysics, p. 107

† Lammens—Islam, p. 125

× Claud Field—Persian Literature, 145

† Nicholson—Studies in Islamic Mysticism, p. 59

‡ Cf. (1) जाम-ए मय-ए-मधाना, वा हम् मधान तोवान आद।

(2) शराब-ए खानगी अम् कस, मय-ए-मधाना बि-आर॥

the Magians. This the Spirit of the Magians is essentially a cult of Love. "Karma-Yoga is a code of strict rules of conduct. Jnana Yoga on the other hand is a cold system of thought. Sufism attempts to synthesise both in the higher category of Love."† But Love has hardly a place in the heart of Allah. "It is his singular satisfaction to let created beings continually feel, that they are nothing else than His slaves, His tools and contemptible tools also, that they may the better acknowledge His superiority, and know His power to be above their power. Such a conception of God connotes distance between the slaves and the Lord. Nowhere in the Koran is there anything to relieve this sense of fear and servitude in the face of Omnipotence."\*

Thus with the rise of Sufism, there grew up a new conception of Allah. "The desert disappears as we watch Islam, in Damascus, Baghdad, Cordova or Persia, and new connotation is given to 'Allah.' God means more to Islam, after these world-contacts, because of the enriching influences of Non-Muslim thought; and Moslem prestige never stood so high, as when it threw off the shackles of Arabia, the restricted outlook of the desert, and sought by a liberal policy to stand for a wide tolerance in religion, and for the pursuit of learning untrammelled by the rigid rules of the Koran and the Sheikh."† So also it is towards the Spirit of Sufism, that modern Islam is now drifting. "It is the Sufi spirit which is most effective in the actual

† Iqbal—Persian Metaphysics, p. 106

\* Cash—The Expansion of Islam, p. 97

† " " " " " p. 96

spiritual life of present day Islam, and the tendency to evolve a simple monotheism, in which every worshipper of One God is recognized as true believer, must not be overlooked."§

Just as with Islam, so with Christianity. Islam affiliated itself to Mazda-Yasna under the name of Sufism, and Christianity did the same thing under the name of Manicism. Sufism represents Islamic Zoroastrianism, as Manicism may be said to represent Christian Zoroastrianism.

"The recent remarkable discoveries of actual Manician documents in the Oasis of Turfan (Eastern Turkistan) have thrown unexpected light on the subject. Manicism has assumed new importance in the history of religions, because we recognise it to have been, not only an *offshoot of Zoroastrianism* in a way, and the *parent of many heretical movements in Christianity*, but also as factor for centuries, in the religious life of Central and Eastern Asia."\*

"The Manicism ideas had spread very widely in Europe and particularly in Bulgaria and South of France, the people who held them were called the Cathars or Albigenses.

Mani's way of representing the struggle between good and evil, was as a struggle between a power of light (Spenta Manyu), which was as it were, in rebellion against a power of Darkness (Angra Manyu). All these profound mysteries are necessarily represented by

§ De Lacy—Islam at the Cross Roads, p. 79

\* Jackson—Zoroastrian Studies, p. 187



symbols, and poetic expressions; and the idea of Mani still finds a response in many intellectual temperaments today. One may hear Manician doctrines from many Christian pulpits. Their ideas jarred so little with the essentials of Christianity, that they *believed* themselves to be devout Christians."†

Be that as it may with Manicism, there is no doubt that Sufism is a demonstration as to how the cloak of Islam can be utilised for the spread of the Spirit of Mazda-Yasna. There is also no doubt that, whatever worth as a spiritual discipline Islam has got today, is the contribution of the Sufis. "Sufism is such a vital element in Islam, that without some understanding of its ideas and of the forms which they assume, we should seek in vain to penetrate below the surface of Muhammadian religious life."\* Now, the Sufi movement is essentially an Iranian movement.

"One of the *deepest differences* between Arabs and Persians, shows itself in the extent and character of the mystical poetry of each people. As regards Persia, the names of Sanai, Attar, Jalaluddin Rumi, Sadi, Hafiz and Jami, are witnesses enough. Whether quantity or quality be considered, the best part of medieval Persian poetry is either genuinely mystical in spirit or is so saturated with the mystical ideas, that it will never be more than half-understood by those who read it literally.

When we turn to the Arabic poetry of the period subsequent to the rise and development of Sufism, what

† Wells - The Outline of History, p. 465

\* Nicholson - Studies in Islamic Mysticism, (preface) p. vi.

do we find? No lack of poets certainly, though few of them reach the first rank, and their output is scanty, compared with the opulent genius of their Persian contemporaries. But from Mutanabbi and Marri down to the bards unknown in Europe, who flourished long after the Baghdad Khalifate had fallen, it is remarkable how seldom they possess the note (as Newton would say) of mysticism.

The main reason I think lies in racial endowment. The Arab has no such passion for an ultimate principle of unity, as has always distinguished the Persians and the Indians. He shares with other Semitic peoples, an incapacity for harmonising and unifying the particular facts of experience. He discerns the trees very clearly, but not the wood. Like, his art, in which "we everywhere find a delicate sense for detail, but nowhere large apprehension of great and united whole," his poetry intensely subjective in feeling, and therefore lyrical in form, presents only a series of brilliant impressions, full of life and colour, yet essentially fragments and moments of life, not fused into the substance of universal thought by an imagination soaring above place and time."<sup>\*</sup>

Thus the ultimate source of the inspiration of the Sufis, is not rightly traced, until it is traced back to the Gatha—until it is found that the Gatha is, *a posse ad esse*, the Scripture of the Sufis, until the buzz of Hafiz and Omar Khayyam can be heard in the Gatha.

"If the Sufi ideas prevailed, the practices of the Muslim religion would be at best, the tolerable and the

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\* Nicholson—Studies of Islamic Mysticism, p. 163-164

harmless usages of those who were not initiated into the vital religion.”\*

As a matter of fact such portion of Mazda-Yasna, as Hazrat Muhammad taught is known as Islam; while such portion of it as he did not teach is Sufism. This, and nothing else is the import of the parable of Khidir as noted in the Koran (Chap. 18 (cave)-v. 59-81). Moses had not the patience to learn all that Khidir† could teach him. The fish, of which he was in quest, slipped out of his possession into the sea.

Islam represents the lower half of the structure, and Sufism, its upper half. But the whole structure complete in itself, is to be seen only in Mazda-Yasna. Thus is it that the dignity of Khidir is recognised to be greater than any of the other Prophets mentioned in the Koran, “since he became the guide, charged with directing another Prophet—Moses.”‡

Khidir is not a name that is to be found in the Jewish Scriptures. The word is said to have been derived from “Jethro”× which sounds very much like a corruption of ‘Zarathushtra.’ His greatness consists in bringing within the reach of the mortals, the Ab-i-Hayat, the Elixir of Immortality§—the Amesha of Ameretetat. It is from him that every individual

\* O’ Leary—Arabic thought and its place in History, p. 202

† Lammens—Islam, p. 131

‡ Nicholson—The Mystics of Islam, p. 127

× Rodwell—Koran, p. 186 (foot note) [Jethro however is noted in the Koran as Shoiab—Blair, Sources of Islam, p. 56.]

§ Browne—Literary History of Persia, vol. ii. p. 419

Sufi gets his inspiration. § He himself is immortal. † For he taught those essential truths of Religion that can never die. It is thus that through the help of Sufism, the *stumbling block* of Islam can be *changed into a stepping stone* for the propagation of Mazda-Yasna. The Gatha is the greatest Scripture of Sufism, and the same Gatha is the supreme Scripture of Mazda-Yasna. The guidance of the identical Scripture is calculated to make the passage from one into the other easy, almost imperceptible. Only the Sufi has got to *consciously* realise, that the Gatha, if any, is the Scripture of his cult. The Sufi who does not know the Gatha is yet like a plant growing in the shade "Although it knows not the sun, it is nevertheless dependent on it."\* "In regard to the rise of Sufic teaching, its origin and character, Dr. Hurgonje remarks:—The lamp which Allah had caused Muhammad to hold up to guide mankind with its light, was raised higher and higher, after the Prophet's death, in order to shed its light over an ever-increasing part of humanity. This was not possible however, without its reservoir being replenished with all the different kinds of oil, that had from time immemorial given light to those different nations."†

Thus the importance of the Gatha, as the Scripture of National India cannot be too much emphasised. It is the cream of the Bhargva Veda, which jointly with

§ Browne—Literary History of Persia, vol. ii, p. 498

Claud Field—Persian Literature, p. 217

Nicholson—The Mystics of Islam, p. 127

† Sell—The Faith of Islam.

\* Esslemont—Bahauulla and the New Era, p. 71

† Zwemer—A Muslim Seeker after God, p. 238

the Angirasa Veda, forms the supplemental fourth Veda—the Atharva Veda. Nobody who claims to be called a Hindu can afford to ignore a Veda—the Bhargava Upastha of the Atharva Veda. To the Gatha and its Sufism, the Muslim is deeply indebted for all that is best in his religion. He cannot do away with the Gatha, as he cannot do away with Sufism. The Gatha is the first chapter of his Koran—the text, of which, the Koran is the commentary. § It has been, (as distinct from the Bible of the Christians and the Thora of the Jews) referred to as the *Furkan*, † meaning *the original, of which the Koran is the copy*. \* For the sake of a clear statement of all that is best in Islam, the Muslim has not got a better book—complete yet concise, lucid yet forceful, comprehensive and pithy. Grounded in the Gatha, one would be a better Musalman, than he would otherwise be.

In any case there is nothing in the Gatha to which either a Hindu or a Musalman can take exception. It speaks with the Voice of the Vedas, on the theme of the Vedanta, and in the Spiritual strain, that finds a resonance in Ghazali, ‡ the Prophet of Sufism. × The importance of these spiritual truths to the Muslim, for the edification of his Faith, can only be realised, if we

§ Koran, 5-42; 2-83, 85; 16-124.

† Koran—Sura 21 verse 49, 2-50, Sura 3 (man)-verse 2

\* For the derivation of Furkan see [Bell—the origin of Islam in Christian Environment p. 119], Furkan comes from Firk = distinction. Furkan = the Book of Distinction, that which clearly distinguishes between the Forces of Good and Evil or Spenta and Angra Manyu.

‡ Zwemer—Al Ghazali, p. 53

× Nicholson—Personality in Sufism, p. 37

remember that Imam Ghazali is, throughout the Muslim world, recognised as "Hazrat-i-Islam" or "The Proof of Islam"× i. e. the person who for the first time showed that Islam was based on ultimate truths. This he did, by explaining Islam in the light of Mazda-Yasna, i. e., by importing the Higher Self into the interpretation of the Koran. This also operated to help the Spirit of Mazda-Yasna to survive, by showing it to be consistent with the Koran and thereby saving it from the ruinous attacks of the fanatic Mollas. Thus in the history of the life of Mazda-Yasna, the name of this great son of Iran,† deserves a rank equal to that of Adarbad Mahraspand, who had consolidated the Religion of Zarathushtra during the Sassanian revival. But to him, the indebtedness of Islam is greater. For 'in the end, the ideas rule'\* and Imam Ghazali procured for it, the most precious idea of the Higher Self, which gave to Islam a new lease of life. He has since been called "the Second Prophet of Islam."‡ "Could there be another Prophet after Muhammad" says the learned Suyuti, "surely it would have been Al Ghazali."§

Thus we see that the Gatha provides the common platform, on which both the Hindu and the Musalman can meet, and yet each one feel that he is standing on his own ground. Thus even apart from the beautiful

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× Macdonald—Religious Aspect of Islam, p. 6

† Zwemer—A Moslem Seeker after God, p. 53

Levy—Persian Literature, p. 40

\* Macdonald—Aspect of Islam, 257

‡ Browne—Literary History of Persia, (vol. ii.)—p. 296

§ Zwemer—Al Ghazali (A Moslem Seeker after God) p. 21

Solutions of the Problems of Life, made in the Gatha, the importance of the Gatha, as the bond that would link together the two great sister communities of India, cannot be exaggerated.

“Say what we will, a large number, in fact the largest portion of the Muhammadian population, are Hindu converts to Islam.”†

“In the All World Moslem Congress called by Ibne Saud, when the question of voting came up, an Indian delegate, speaking in English, demanded more votes than the Arabs, on the ground that there were more Moslems in India.”×

“The province of Bengal has a larger Moslem population than all Arabia, Egypt and Persia together. The number of Muhammadians in the Punjab alone is nearly as large as in Egypt.”†

“India holds the first rank in the Haj and all things considered, is now the most important land where the Muhammadian faith is found. Indeed, it may safely be affirmed that the course of events in India, will determine, more than anything else, the destiny of Muhammadianism in immediate future.”‡

That does not however mean that we avoid the question of intrinsic worth. The Hindu has developed personal character at the sacrifice of communal feeling, and the Muslim has developed communal sympathy,

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† Khuda Baksh—Essays Indian and Islamic, p. 266

× Cash—Expansion of Islam, p. 209

† Mott—Muslim World Today, p. 93

‡ Blunt—The Future of Islam, p. 32

at the sacrifice of personal character. Mazda-Yasna is the proper corrective for both. That the Gatha can synthesise two great and opposite systems, like Hinduism and Islam, is a merit of unparalled value. This cannot happen by a mere fluke—there must be something in the Gatha that satisfies the religious demand of man in its essential urge. That is exactly the reason why the Gatha is best suited to serve as the Scripture of the reformed Theistic churches of India—the Arya Samaj, the Brahmo Samaj and the Prarthana Samaj. It inculcates, all the truth, that these reforming religious movements want us to know, to remember, and to act. Regeneration of India is the primary concern of these reforming sects. And to achieve that purpose quickly, thoroughly and completely, National India would do well to take up the Gatha—along with the Dhammapada, the Uttaradhyaya and The Prisni, and the Gita—as its National Scripture. The sooner, the better, the soonest, the best. The dream of Akbar did not materialise, only because there was in his scheme, no proper appreciation of the function, the importance, the indispensibility, of the Gatha. For Ramachandra and Zarathustra represent the two flanks of devotional religion—the Sura (Material) and the Asura (Immaterial) phases of worship—which supplement each other and make the National Religion a complete whole, calculated to satisfy the sentiment and susceptibility of each and all. And we may slightly modify the words of the Padma Purana, in order to invoke the blessings of these twin Prophets of the Aryan race—the two Ramas, the Bhrigu-Rama and the Raghu-Rama and recite—



रामेति जरथुखेति रामभद्रेति यः स्मरेत् ।

विमुक्त स नरः पापान् मुक्तिं प्राप्नोति शाश्वतीम् ॥

—Padma Purana, Uttara Khanda, 73-10.

And then proceed to listen to what Hafiz a Persian of the Persians, 'The Tongue of the Invisible' as he is reverently called in Persia, asks us to do.

ब बाघ ताजा कून

हैं दीन-ए जरथुस्ति ।

कानुन कि लाला बर आफ

रोक्त आतशए-निमरोद ॥

Revive in the garden (happy Persia) the Religion of Zarathushtra, now that the Tulip (research) has kindled the Fire of Nimrod (Nationalism).

And well might Hafiz exclaim for the restitution of the Mazda-Yasna. In the interest of the Brotherhood of Man, the religion of Zarathushtra needs to be revived. For, inspite of the insistent and the persistent claims that have been made in this behalf, Islam does not seem to possess in a special way, that remarkable virtue which is said to be its characteristic. It is true that "there is no colour-bar in Islam"\* and also, that "Islam is a state without frontiers."† This is a step in the right direction so far as it goes, but it does not go far enough.

Hazrat Muhammad has been claimed to be the Prophet of Human Unity.§ With the onward march of civilisation, the Ideal of the Unity of Mankind, is

\* Islamic Review, (1929)-p. 223

† Cash—Expansion of Islam, p. 42

§ Kamaluddin—Islam and Zoroastrianism p. 24

realising itself in the race, more and more consciously, as a great philosopher like Compté or a great historian like Wells, amply illustrates. "All of us are beginning to realise that we live in the same street and on the same telephone; some of us, that we are lodged next door to one another, and can knock on the partitions; a few that we are all under the same roof, and all within arm's length and heart's reach."\* Thus if the Unity of Mankind, was the main objective of the mission of Hazrat Muhammad, there would be considerable truth in claiming him as "the Last of the Prophets" on account of his being almost "modern" in his out-look—dealing with the self-same problems that sway the modern man. One cannot however lose sight of the fact that Islam committed the fatal blunder of identifying Uniformity with Unity. Unity implies a blending of different elements into a harmonious whole, and the greater the Antithesis, the higher is the value of the Synthesis. While to seek to remove all differences by shaping every unit in the same mould, and by pounding the whole into a homogeneous mass, is something other than Unity. Opposition is to be transcended and not rescinded. It is herein that Islam fails. For Islam prescribes "the same cap for every head"—nay forces it on. In consequence Islam has earned the unique distinction of being condemned as only another name for fanaticism—"the mysterious compound of a fanatical faith and iron tyranny."†

On the other hand all the virtues that we find in Islam, are bound to abide in Mazda-Yasna, as sure-

\* Zwemer—A Moslem Seeker after God, p. 294

† Koelle—Muhammad and Muhammadianism, p. 453

as the prototype determines the nature of all the subsequent imitations. While in the matter of the unification of mankind, Mazda-Yasna lends itself peculiarly to the task. For Atharvan Zarathushtra conceived the Narois-Nara (the Man-in-Men), both in its intensive as well as in its extensive aspect. The maintenance of the purity of the 'inward glow,'<sup>†</sup> as well as its expansion by communication of the 'Fire' to others, engaged his attention equally well. This is the meaning of गेहसु उर्वी (Gatha 28-1) or service of the world soul. Thus it cannot be said of Mazda-Yasna, what has been said of Islam, that "it is not in itself a doctrine that aims at the perfection of the individual, but only at the bringing together of those who recognize Muhammad as the Prophet of God."<sup>†</sup>

"The Sharia does not legislate for conscience. A social discipline, a sort of higher law, it confines its ambition to gathering together all the faithful round rites and observances of the Islamic Community, without troubling to enter into the details of the inner life."<sup>×</sup>

Whereas "to live in Rectitude through Conscience and Love" is what Bhagawan Zarathushtra sums up to be the Kernel of his Gospel.\* Thus Mazda-Yasna not only stands above any suspicion of showing indifference to moral worth, it also serves the cause of human unity better, by laying its foundation on the

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<sup>†</sup> Gatha—34-3

<sup>†</sup> Andre Servier—Islam and the Psychology of the Musalman, p. 65

<sup>×</sup> Lammens—Islam, (Belief and Institutions) p. 111

\* ता वे वोहु-मनेहा अषाह चा सवाइस् चीवीशी. —Gatha, 51-15.

only fact that can bring about such unity, viz., the common obedience to the voice of conscience, which makes the same demand on one and all. So there was no occasion for Mazda-Yasna to seek "through fire and sword, to assail and weaken the human conscience in which the sole hope of world dominion resides."† Thus even for the work, which is claimed to be the special mission of Islam, viz., the Unity of Mankind, Mazda-Yasna is better equipped.\* Then again its unique position in the Commonwealth of Religions, arises from its being the Protestant section of the Vedic Church. It is a member, yet a dissenting member of the Vedic Confederacy—a voice that adds a new note to the Vedic concord. It thus makes for the expansion of the Vedic Religion and provides for the incorporation of new matters. As a member of the Vedic Group, it has affinity with the cult of the other Vedas whose glory it shares; as a dissenting member it makes room for the opposite point of view. It participates in the accomplishments of both the systems. By emphasising the non-symbolical form of worship, it serves to make the Vedic Religion more catholic and more capacious. Vedic Religion could henceforth claim to be the Universal Religion; ready to cater for the whole of mankind. For Atharwan Zarathushtra does not break away from the Vedas‡—he only includes the non-symbolical form of worship

† Wells—Outline of History, p. 467

× "Where there is no Fatherhood towards God, there can be no Brotherhood of Man. Islam is an exclusive Brotherhood of Believers only, not an inclusive Brotherhood of Humanity."

—Zwemer—The Muslim Doctrine of God, p. 110

§ Macdonell—Vedic Mythology, p. 7

in them. His is an act of addition and not subtraction. If the adoption of a new word "Mazda" as the name of God, marks his protest against the idolatrous tendency of the current Vedic Religion, the qualification of it *invariably*, by the old Vedic adjective Asura (Lord) is evidence of his regard for the ancient cult. He came, not to destroy but to fulfil; to supplement, and not to supplant. Thus the Gatha of Zarathushtra is as much a *scripture of the Hindus as well*, as it is of the Parsis. The Gatha of Zarathushtra and the Prismi of Ramachandra represent the right arm and the left arm of the Aryan culture. Both together they make a complete whole, capacious enough to include every variety of faith and devotion. Therein lies the importance of the Gatha. The Brotherhood of Islam is a Brotherhood of Musalmans only. There is no room in it for Non-Musalmans.\* By its very nature, the Brotherhood of Islam is opposed to the Brotherhood of man.† While in the matter of the merits of Islam, one would find the source of every one of them in Mazda-Yasna. This Mazda-Yasna is not a closed circle like Islam. It represents a semi-circle of which Vishnu-Yajna is the other counter-part. Both together make up the whole of Bhakti Yoga, or what is commonly understood by the term Religion. Yet in the Vedanta Religion (religion founded on the Vedas) the Bhakti Yoga does not stand alone. Bhakti Yoga (of Ramachandra and Zarathushtra) is only a co-parcener in the Vedanta Religion, along with the Karma Yoga

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\* (1) Macdonald—Aspect of Islam, p. 273

(2) Margoliouth—Early Development of Muhammadianism, p. 232

† Zwemer—A Muslim Seeker after God, p. 243

(the Path of Ethics) of Gautama and Jnana Yoga (the Path of Metaphysics) of Mahavira. They cover every variety of thought and shade of belief, on the way that leads on to the Infinite. It is thus that the Religion of Vedanta is said by the thoughtful scholars of every race\* to be the future religion of humanity.

All the three Yogas (Karma, Bhakti and Jnana) have been combined in a Synthesis by the Gita (of Vasudeva Govinda), which represents the Vedanta Religion in its totality, whilst the Dhammapada, the Prisni, Gatha and the Uttaradhyaya represent only one aspect each. The Gita recognises both the forms of worship—the Symbolical and the Non-symbolical. Thus while it says, that it is only the unwise who give a form to the Formless One (अव्यक्तं व्यक्तिमापन्नं मन्यन्ते माम् श्रुद्ध्यः—7-24), it also says that God dwells in every Form (यो यो यां यां तनुं भक्तः श्रद्धया चिंतुम् इच्छति—7-21).

For both these forms of worship are Vedic in their origin. One is the cult of the Bhargava Veda and the other of the Angirasa Veda, and both together make up the Atharva Veda. There may be some doubt about the nature of Varuna and Indra, the originals of Mazda† and Vishnu, but Vishnu, the God of the Angirasa Veda is distinctly corporeal, and Mazda the God of the Bhargava Veda, is distinctly non-corporeal. These are the two distinct developments of the original Vedic Religion—and the Gatha which is the cream of the Bhargava Veda, and the Prisni which is the cream of

\* Cf. Emerson, Deussen, Romain Rolland, Dahlke, Mulla Jili, Brooks Vivekananda, Aurobindo, Ramtirtha:

† Bartholomae—The Journal of the Cama Oriental Institute,

the Angirasa Veda, are the representative Scriptures of these two schools of thought. And as an earnest of the recognition of the Gatha as an integral part of the Vedantic Religion, let us chant together the two Holy Gayatris—the Indian and the Iranian Gayatri\*—both of which emulate in singing the glory of Conscience, on which alone, the true religion of humanity is to be based.

ॐ । तत् सवितुर् वरेण्यं भर्गो देवस्य धीमहि,  
धियो यो नः प्रचोदयात् । ॐ ।

The highest manifestation of the Creator is in the Conscience of man.

ॐ । यथा अहुवर्च्यो अथा रतुस्, अघात् चित् इचा,  
वंहेउस् दजदा मनंहो स्यओथननां अहेउस् मझ्दाई  
क्षथ्रं चा अहुराई आ ।  
यिम् द्रेग्व्यो ददात् वास्तारेम् ॥ ॐ ।

Conscience and Continence is the discipline laid down by the Prophet, as the resort of the poor, in the way of the Lord.

These are the two Gayatris—the two fundamental songs× of the Vedanta Religion, the religion that flourished in the holy land of the Sapta Sindhu.

A seer of the Rigveda had a prophetic vision of this Vedanta Religion and describes it figuratively in the following verse.

\* आसुरी गायत्री—Pingala Chanda Sutras.

× From गै=to sing.

चत्वारि शृङ्गाः त्रयो अस्य पादाः,

द्वे शीर्षे सप्त हस्तास अस्य ।

त्रेधावद्धो वृषभो रोरवीति,

महो देवो मर्त्यान् आविवेश ॥

Rig Veda, 4-58-3.

Four are its horns—Gautama, Mahavira, Ramchandra and Zarathushtra. Three are its legs—Karma Yoga, Bhakti Yoga and Jnana Yoga. Two are its heads—India and Iran. Seven are its hands—the seven branches of the Sapta Sindhu (which region is the physical tenement of the Indo-Iranian Ideal). It would persist through three (all) ages—past, present and future. It roars like a bull—the war-song at Kurukshetra, of the cattle-master Govinda; and in its own strength, it would spread over the whole of mankind.

Yes, the Vedanta Religion would spread over the whole of mankind. For it is the only comprehensive religion that takes note of all the three aspects of the religious life—personal, national and international. Mahavira is quite content to live by himself alone. Gautama's Brotherhood would include the whole of mankind.\* But the way to the Internationalism of Gautama, lies through the Nationalism of Ramchandra and Zarathushtra. National Institutions are necessary for character-building; discipline is called for before one can be free; one must talk in his mother-language before he can learn the Esperanto. Internationalism is only larger Nationalism—a unity of

\* Jackson—Zoroaster (The Prophet of Ancient Iran) p. 2



purpose is common to both. The conscious realisation of a common ideal is the most important factor of a National, as of an International life. Otherwise Internationalism may be said to have been existent ever since the creation of mankind, for the different nations existed all along—only the common ideal was wanting. They were not all moving to the same goal, consciously adopted as the common goal. It is Nationalism that develops the sense of devotion to the common ideal. Thus is it that our hearts turn to these two National Prophets of the Vedanta Religion, dark (कृष्ण) Ramachandra and white (स्वित्तम) Zarathushtra, who like the dark and the bright fortnights, make up the whole of the month. Yet there is no opposition of purpose between them. The eyes are two, but the vision is one. We may bow down to both of them, with equal veneration.

नारायणं जरथुष्ट्रं रामभद्रं नरोत्तमम् ।

अथर्वाणौ नमस्कृत्य ततो जयं उदीरयेत् ॥

And one who wants to know as to how this may be done, should keep before his eyes, the image of जिनसेन एकनाथ गुरु गोविन्द सिंह (Jinasena Ekanatha Guru Govinda Sinha) the Last of the Prophets. He completed the task that was commenced by Vasudeva Govinda, viz. the task of combining the Indian and the Iranian cultures.

अन्तरं विष्णुम्, बहिरं मद्भूदाम्

रुद्रम् समासीनो यजन् ।

In private life (at Nayna) he permitted image-worship. In public life he was a stern iconoclast. While in the corporated life of the Nation, he looked with equal favour, on both the communities.

If anybody ever lived the Gita, it was Guru Govinda Sinha. Parents, children and friends—all that a man holds dear—were done to death before his very eyes, but he was not daunted—he did not swerve from duty. Deprived of all, he was still invincible.

He was the Greatest Sikh—the Greatest Disciple—the most faithful follower of Lord Sri Krishna. Lord Krisna did not have a greater disciple.

कस ना दारद दर जाहान,

एक वान्दा हम चूँ हाफेझ ।

जिरा कि चुं तू शाहा,

कस दर जाहान ना दारद ॥ —Hafiz.

No one else in the world possesses one servant like Hafiz. This is because no one, other than you, has got such dignity.

Guru Govinda, did not only combine Hinduism and Parsi-ism, but he brought them both up-to-date. If a Parsi should like to know as to how to behave under modern conditions, let him look up to Guru Govinda Sinha. If a Hindu should like to know how to make his religion practical, let him also look up to Guru Govinda.

The Gita combines the Prisni and the Gatha—the Gospel of Ramchandra and the Gospel of Zarathushtra.

This is why Guru Govinda calls it the Grantha-Seba (ग्रन्थ-शेव = the Gem of a Book).

In one hand, Guru Govind holds the Grantha-Seba of the Gita. In another hand, he wields the Divine Bow that Zamadagni had handed over to Ramchandra.

The Pancha-Janya of Sri Krisna, is broadcasting the Gospel of the Gita incessantly. But the Apostle who succeeded in receiving the message, in its entirety, is Ekanatha (Sole-Lord) Guru Govinda Sinha. He arrested the vibrations of that Eternal Gospel, and made its sound audible to us. When the Hindu hears it, he thinks that he is listening to an exegis of the Prisni. When the Parsi hears it, he thinks that it is an exegis of the Gatha.

May the Hindu and the Parsi, unite at the foot of Guru Govinda, and learn from his life, the lesson of the Gita.

And one main lesson of the Gita is Organisation.

लोकसंग्रहमेवापि संपश्यन् कर्तुमर्हसि ।

—Gita, 3-20.

And "Unification of Mankind" is the goal of action, that you should keep in view.

For in the totality of all beings, dwells the Lord.

सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः ।

सर्वथा वर्तमानो अपि स योगी मयि वर्तते ॥

—Gita, 6-31.

That is why the last hymn of the Rig-Veda, sounds the trumpet call of unity.

समानो मन्त्रः समितिः समानी,  
समानं मनः सह चित्तमेषाम् ।  
समानं मन्त्रं अभिमन्त्रये वः  
समानेन वो हविषा जुहोमि ॥

Rigveda, 10-191-2.

May you have the same Scripture and the same Church. May you entertain the same purpose, and the same sentiment. May Common Chant and Congregational Prayer keep you close together.

ॐ तत् सत्.

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Published by M. J. Karani, Bora Bazar, Fort, Bombay.

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No. 204-226, Mapla's Compound, Bora Bazar, Fort, Bombay.

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## Merely Personal.

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A publication of this kind requires some explanation. I had read Maulvi Kamaluddin's book on "Islam and Zoroastrianism" and Amirali's "Spirit of Islam" and was displeased with a number of adverse criticisms contained in the said publications, on Zoroastrian tenets, and as in the course of my studies I had found much that had inspired me to admire the tenets of the Zoroastrian scriptures, I felt myself in duty bound, to give out the result of my studies, and as a defensive measure, I have had to cite a number of quotations from the publications of learned European and Mahomedan scholars, which go to prove that our late friend Maulvi Kamaluddin's conclusions were the result of not a very impartial judgment due to a rather superficial study of Zoroastrian scriptures. He himself acknowledges that the Gatha is a book not to be easily understood. And S. M. Taher Rezwi, M. A. in his "Parsis; A People of the Book" supports this statement in the following words :

"There is no other religion in this world, the principles of which are so much misunderstood, as those of this particular faith."

And the late Maulvi Kamaluddin gravely misunderstood Zoroastrianism, as a result of which he

wrote much that could not be passed uncriticized by those who had gone into the spirit of Zoroastrianism.

But this plea of justification for the publication of this book does not imply that the author has any malice against Mahomedanism. I have tried to justly trace the origin of this world-spread religion to Zoroastrianism, under the authority of scholars of high repute, and if the root is worthy of reverence, the branch should naturally fall in the same category.

Prophets are born to fulfil a noble mission. Their sacrifice for the good of humanity is incomparable. In fulfilling their mission they suffer more than any person in the whole human race. And it is historically known that Hazrat Mahomet's life was not a "bed of roses." He came to teach and enlighten a race of semi-barbarians and his mission was probably the most difficult. What he accomplished can be seen by the teeming millions of people professing his religion all over the world. From Mecca as the centre, his religion spread throughout the whole of Arabia, Turkestan, Egypt, Abyssinia—and in modern times, there is hardly a country in the world where Mahomedans are not found. There are European and American scholars of note who openly profess this religion. And this points to the great influence exerted by this illustrious prophet. He it was who improved the physical, mental and moral condition of the Arabs. The author of this publication, therefore, looks to Hazrat Mahomed with as much reverence as he does to

any other prophet of the world. The Quran Sharif is full of reverence for other prophets. It is invariably the later followers of a religion, who through ignorance of the fundamental unity of all great religions, take pleasure in criticizing other religions, and thus create ill-will and disunion amongst mankind.

I have followed what Mr. Rezwi says in his book quoted before :

"Justice must be done where justice is due.....In recounting the life and work of the Persian Prophet, we have said, perhaps nothing new. This is an age of research and scrutiny, when racial prejudice and religious bias must be laid aside. This is an era of the advancement of knowledge and learning when no judgment should be passed merely on superficial observation. Those days are long gone by when the great Reformer of Iran could be looked upon as an impostor and his followers as infidels. Thanks to the activities of the Western scholars, today the religious literature of the "Gubrs" is laid bare before the world, so that we can test the doctrines of Zoroaster in the original, and appraise their spiritual value..... Unfortunately the Moslem historians are not often free from racial and religious prejudices. They have, indeed, gone sometimes so far as to offer wholly different interpretations of certain aspects of Zoroastrian dogma."

We wish the late Maulvi Kamaluddin had read Mr. Rezwi's book before he wrote his own. The Ahad-Nameh granted to the Zoroastrians by Hazrat Mahomed and Hazrat Ali, and Mr. Rezwi's valuable essay go to prove that the Parsees are as much a "People of the Book" (Ahle Kitab) as the Mahomedans.



We wish educated Mahomedans followed in the footsteps of Mr. Rezwi and Aga Poure Doud, both noted scholars of comparative religion and rendered justice to Zoroastrianism—the Ancient Religion.

Ekanatha Guru Govinda Sinha, who combined the cults of Ramachandra and Zarathushtra, and brought the Gita to life, is for me, the greatest Prophet of Scriptural Nationalism. I could not have appreciated the greatness of Guru Govinda Sinha, if I did not know the worth of Hazrat Muhammad.

“Only he who Hafiz knows and loves, knows what Calderon has sung.”—Goethe.

Jatindra Mohan Chatterjee.

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## Opinions on (1) The Ethical Conception of the Gatha and (2) The Gatha

By J. M. CHATTERJEE.

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Prof. A. V. Williams Jackson (Columbia University).

I hasten to thank you for your welcome gift.  
I am glad to have your writings to add to the  
collection of works on the subject.

(16-12-1933.)

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Pour-i-Davoud.

I pray unto Ahura Mazda that may you be  
successful, in placing before the public a wider  
knowledge of the great Zoroastrian Religion and  
Iranian subjects. I thank you once again for the  
kind present.

(Santi Niketan 15-1-32).

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Dr. Bhagavan Das.

It seems to me that this aspect of the living  
Zoroastrian religion, as a bridge between Vedism  
and Islam, has a great practical value at the present  
time in India. The author has demonstrated this  
aspect with a great wealth of learning in Zend,  
Sanskrit, Pali, Persian, and modern western  
literature; and the manner in which he has done it  
makes it a pleasure to walk with him in the high  
ways and by ways of that learning. (16-9-34).

K. P. Jayaswal (Patna).

You have done service to Sanskrit and Indian Literature by making the Parsi Veda available to Hindus. It used to be a secret of scholars and our countrymen in the street only heard its name. Now they can read it, thanks to you. (27-6-1933.)

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Bu Devendra Kumar Bannerjee.

Professor of Sanskrit, Chittagong College.

I thank you very much for the kind gift of a copy of your edition of the Gatha or the Hymns of Atharvan Zarathushtra. I value it as a treasure-trove and convey my words of admiration for it. Your Translation and Notes, scholarly as they are, will be very helpful to me as a student of Philology.

[Chittagong, 18-9-33.]

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P. D. Marker.

All impartial men must agree on the point that you have rendered a great service to Zoroastrianism and to the intellegensia of Bengal in particular, and the country in general, by placing with conspicuous ability the Ethical Principles of the Gathas before the reading public.

Indeed the new light thrown by you on the ancient Scriptures of the Gatha, and the comparisons shown by you, are original and very valuable to scholars.

[Marker Building-Bombay, 13-3-33.]

### Modern Review.

The so-called dualism of the Avesta is based on a mistaken notion, as Mr. Chatterjee is, we believe, the first to point out.

Mr. Chatterjee is a pioneer in the field he has chosen, and scholars all over the world will appreciate the thoroughness with which he has performed the task. (September, 1933).

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S. R. Bamji.

I have had the pleasure of reading your "Ethical conception of the Gatha" and "the Gatha", and without the least hesitation I say, you are Zoroastrian in spirit, if not in body.

[ York Building, Bombay, 15-6-33 ]

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M. R. Vidyarthi, M. A., B. SC., LL B.,

Advocate, Bombay High Court.

It is really a thought-provoking original work, and is a very valuable contribution to the philosophic and religious literature of the East. The author has rendered to the Parsis of India a service which they cannot repay.

I for one, dare not offer any critical review of the great Book. I sincerely admire the great and noble effort of the very learned author.

Ahmedabad, 25-10-1932.

**Bu Hirendranath Dutta, M. A., B. L., P. R. S.,**  
**President Theosophical Society Bengal.**

इतिपूर्वे गाथार आलोचना करिवार सुयोग आमार घटे नाई। नागराक्षरे मुद्रित, अन्वय ओ इंग्रजी अनुवाद सम्बलित, आपनार संस्करणे एई सुयोग एवार घटियाछे। तज्जन्य आमार धन्यवाद आपनाके जानाईतेछि।

[ Kalimpong, 30-5-33 ].

**Bu Nagendranath Vasu,**  
**Prachya Vidya Maharnav,**  
**Editor Vishwa Kosha.**

आपनार गवेष्णा ओ आलोचना पाठ करिया सुगह हईयाछि। प्राचीन पारसिक, वैदिक आर्यसमाज सम्बन्धे एरूपभावे दार्शनिक आलोचना पूर्वे आर केह करेन नाई। एरूप ग्रन्थेर बहुल प्रचार हओवा वाञ्छनीय।

Vishwa Kosh lane, Calcutta, 6-1-34.

**The Gaura-duta ( of Maldah Bengal ) 1-7-1933.**

It is not possible to praise too much the depth of his erudition, the nobility of his purpose, and his insight.

**The Brahma Vadin ( Sravan 1340 ).**

How akin the Zend is to the Vedic Sanskrit, will appeal from Jatindra Babu's derivation of the words of the Gatha with the help of the rules of Panini.

Bu Jnan Chandra Bannerjee M. A., B. L,  
of the Board of Review Prabasi.

“ To transliterate the Gatha in Sanskrit according to the rules of Panini, to give an English rendering of each verse is a scholarly work which is sure to be appreciated by Hindus who take an interest in the subject, and it would also find a scholarly reception among the western savants——perhaps their reception will be warmer and more discriminating.”

Calcutta, 29-11-32.

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Bu Sridhar Mazumdar,

The Vedanta scholar and the translator  
of the Nimbarka Bhasya.

Cry for unity has been raised from every quarter  
but it is your book which offers the solution.

Rampurhat, 15-1-33.

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Extract from the Presidential Address at the  
Indian Oriental Conference 1933.

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BY K. P. JAYASWAL ESQ, M. A. (OXON),

Bar-at-Law, at Nyaya Mandir Hall Baroda.

Iranian and Hindu are the twin pulses of that whole grain, which is known as Aryan Civilization. In the person of Sir Jivanji Modi, the two were united, and his personality was a constant reminder of that unity in the Sessions of Our Oriental Conference.

That unity I am glad to see, is being realised both here and in modern Persia which has deputed Prof. Davood, the leading Persian Scholar, to Santi Niketan, whom we have elected as one of our sectional Presidents.

In India itself Dr. Taraporewala and others will no doubt carry on the mission of Sir Jivanji Jamshedji Modi.

It is a good sign to see Hindu Scholars like Mr. Jatindra Mohan Chatterjee taking up the study of the Iranian Gathas from the Indian point of view.

Amrita Bazar Patrika.

28-12-1933.